

THE CHRISTIAN WORKERS MAGAZINE

Vol. XVII

OCTOBER, 1916

No. 2

TOWARD THE SUN

By Alice Faith Jones

Out of the west, with smoke clouds unfurled,
Puffs the great engine, a blot on the world.
Forth from his hiding, the glorious sun
Beams in bright splendor, his race just begun.
Lo, what a marvel! The black smoke is gold,
Dazzling in brilliancy, fold upon fold.

Wonderful Sun of the Soul, in our sky
Cheering earth's gloom with Thy beams from on high,
May all our strivings, our efforts, our might,
Ever be turned toward the gleam of Thy light,
Till from the struggles, the failures, the pain,
Shines forth resplendent Thy glory again.

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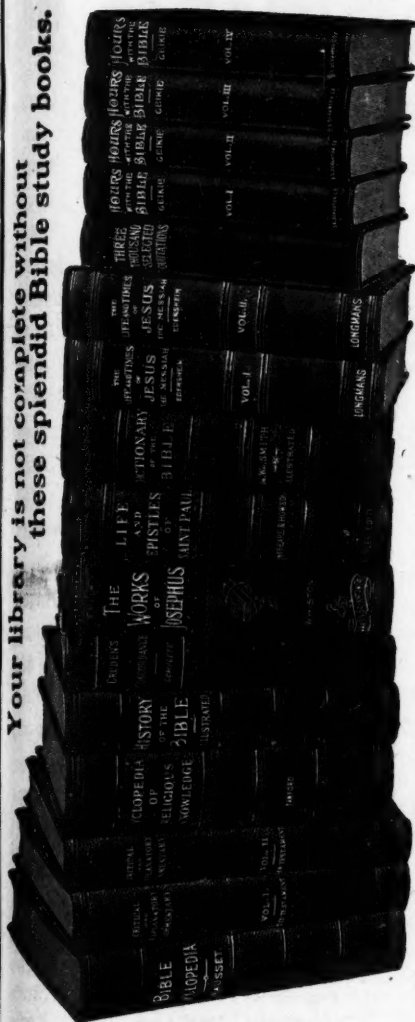
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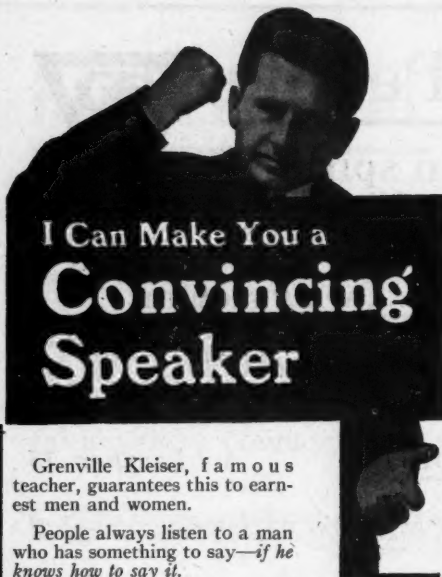
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WILLIAMSBURG MISSION TO THE JEWS

STATION A

BROOKLYN, NEW YORK

THE Christian Workers Magazine

October, 1916

Editorial Notes

"One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored and ye are entered into their labors."—John 4:37, 38.

Some section hands were employed on the Chicago, Milwaukee & St. Paul railroad in the vicinity of Ottumwa, Ia., and a student from

The Moody Bible Institute, during Cut from his vacation, went among them the Loaf preaching Christ, and selling Moody Colportage Books. One of them with whom he dealt personally promised to accept Christ, but failed to do so.

Later in the summer the pastor of the student, himself a graduate of the Institute, happened to be in Chicago and in attendance at a down-town midnight street meeting, where he was asked to testify. He did so, mentioning that he was from Ottumwa, and at the close of his remarks he asked if there was not some one in the crowd who would then and there accept Christ?

A young man stepped up to him who said that he had recently come from Ottumwa, and to make a long story short was the very section-hand who had failed to accept Christ in that town, but who could no longer resist the leading of the Holy Spirit. The two together went into the rooms of the night church and the repentant sinner, with tears streaming down his cheeks, cried out to God for mercy and found joy and peace in believing. Thus the seed sown by one on the lonely railroad track in the country town of Iowa, was reaped by another at midnight in the crowded thoroughfare of the great city.

What wondrous grace that pursued this man so far! And how did it come about that the Ottumwa pastor was in the crowd that night? And what induced the leader of the meeting who did not know him, to call upon him for his testimony? Is any other answer to these inquiries needed than that of Jesus Christ Himself, "I sent you to reap that whereon ye bestowed no labor; other men labored and ye are entered into their labors."



Will the long effort to unite Congregation-

alists, Methodists and Presbyterians of Canada, prove to be the great blessing to mankind which its advocates believe? We Canadian Church Union speak now from the standpoint of witnessing to the truth contained in the Bible, and the setting forth of the personal salvation to be found only in Jesus Christ.

There is an old saying about the praise of an enemy being a cautionary signal, and we were reminded of it in observing that the "Christian Science Monitor" advocates the union as a piece of good strategy to put an end to the "competitive attitudes and practices" of the Protestant forces. When anything with the name of Christian Science attached to it begins to commend the church of Christ, it is time for the latter to look out. And if this were not enough, the reason it gives for its commendation increases our suspicion, namely, that the nation needs unity "to face the problems of immigration, economic development and political reconstruction," that have been made so acute by the war.

That these problems are acute is not questioned, but the relation which the church as the body of Christ bears to them is only indirect. Her mission is heavenly and not earthly, and her influence for the betterment of earthly conditions is measured by her faithfulness to her heavenly calling. This faithfulness is minimized by anything which tends to weaken her testimony to the discriminating doctrines of grace, and this is what broad church union always does.

The theory that "present and future burdens of taxation will not make popular any maintenance of rival churches," is trash in comparison with the vital importance of maintaining a pure gospel. And the latter is necessarily jeopardized when principles are waived for the ignis fatuus of union.

It is a sad commentary on the spiritual life of the churches today, to say, as the "Christian Science Monitor" says, that the distinctions among them have nothing at their back but the "traditions and controversies of the past in which the rank and file have no present interest." We are persuaded that if the the-

ological seminaries and their ministerial out-pit during the past half-century or more had been faithful to the Holy Scriptures, the rank and file today would have an interest in these sacred truths which would bode better for the religious life of Canada than the proposed union.

We believe in the unity of the Spirit which God Himself made for us on the day of Pentecost, and of which all true believers in Christ are partakers. But this is a unity which we are to endeavor to keep and not to make. The same word (Eph. 4:2, 3) tells us how to keep it, but there is not the slightest likelihood that it will be kept any the better after this union is effected than before. Were we moved to prophecy, our prediction would be in the opposite direction. The tower of Babel was a great union, but it made for disunion, and our hope in the midst of the latitudinarianism of the present time is a corresponding interference on the part of divine providence and grace.

He was a young pastor in a nearby state, and with his wife and two or three members of his flock, he started on a happy journey to the State convention of his denomination to get "a spiritual uplift." A "Spiritual leader in the denomination was scheduled for the "Bible Hour," and to that he repaired as the most likely place to obtain the longing of his soul.

The first morning the leader was to speak on the "Psalms." O, blessed anticipation! But, alas, after a hasty word about them, he made what our correspondent described as "an aggressive Chicago University attack" upon the Mosaic authorship of the Pentateuch, spending the hour in enlarging upon six reasons why the great lawgiver of the Hebrews could not have written it.

The next morning the announced theme was the "Prophets," when "he gave us a delicious morsel of Satanic spiritual food." Joshua and Judges were wonder books of mythology, he said. However, there was a "kernel of facts" in them, and by the inductive method of reasoning it might be discovered. The stories of these books had value though—moral, ethical, religious. Their value was like that of the story of George Washington and his little hatchet. It was untrue, but it contained a moral!

This "wondrous method of induction" seemed to have gotten on the leader's brain. In twenty-five years it would entirely displace the old method of Bible interpretation "which has held sway for centuries." How he will enjoy himself if he is alive then!

And he will have plenty of company it seems. Another speaker on the program said, "Jesus Christ does not mean anything to me."

Of course not. Why should he, under this new method of Bible interpretation? But why, then, are you posing as one of His ministers and getting your living out of it? We commend to your careful reading the first three verses of the second chapter of the Second Epistle of Peter. And may the fear of God cause you to do more than tremble in the process.



To us the most notable religious event in this country since our last issue went to press, was the meeting of the American Federation of Catholic Societies at New York, in the latter days of August. It looked like a copy of the Council of the Federated Churches of Protestantism, especially in its social service propaganda.

To have Anthony Comstock and Billy Sunday commended in such circles in one breath, to have a missionary bishop of the Methodist Church referred to as "Brother Stuntz," to listen to criticisms of a Democratic administration from Roman Catholic orators, to hear them advocate such a socialistic proposition as State regulation of wages, and to read the report of a Roman Catholic bishop advising "Catholic women to enter into the spirit of every civic movement, and not to hang back with the feeling that they were not wanted and would not get a fair chance"—all this is astonishing surely.

Bishop Muldoon's words as reported in "The Evening Post" (New York), are worth quoting:

"My own experience," he said, "is that people of other beliefs not only are fair to us Catholics, but are most anxious for us to join with them in their work for the general good. It is only too true, I am sorry to say, that we Catholics have not done our part in social-service work. Only two Catholics were on the National Child Labor Committee. That was not right, but it was not the fault of the committee, for many Catholics were invited to join."

Whereunto this thing will grow, who can prophesy? The precise motive back of it, who can divine? Catholics are citizens, many of them very good citizens indeed, hence we need and welcome their assistance in every effort for the social betterment of our fellow-men. But as we remember the past we cannot but be cautious of the present. Was it not this same Federation that sought to keep Catholics away from the Panama Exposition because its managers received the ex-Mavor of Rome as the representative of the Italian government? And at an earlier date did it not protest against Bibles being carried in the libraries of the overland trains?

It is just as well to refresh one's memory

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about these things as time goes on. Rome's theology does not change nor her political ambitions either; and as we value the testimony of a free gospel and the sacred principles of the Constitution, let us keep upon our guard.



It was averted or postponed, but nobody believes that the questions involved were settled. They are too great and far-reaching to be settled that way. Moreover, the moral conditions antecedent to them still exist, namely, a gross selfishness and an all-round lack of confidence.

The Railroad Strike

In all the discussions of the subject a month ago, nothing impressed us more sadly than this. The railroad managers, the employees and the public represented by the press were all seeking their own first. Even the President, in the role of arbiter, was accused of personal motives, and that by the non-partisan press; while he in turn, was obliged to admit that neither party to the dispute was entirely willing to trust Congress. Indeed, within the Brotherhoods there were distrust and dissatisfaction, and had Congress failed to act and the strike materialized, there is reason to believe it would have witnessed a large defection in their ranks.

Whither shall man turn on this earth for a true friend and a ground of trust? How almost ridiculous it seems that intelligent beings are unable quietly, wisely and fairly to determine among themselves questions of labor and wage? Is it conceivable that true Christian men would be unable to do this? Would such as these have permitted this situation to arise, and had it arisen would they have feared arbitration by men of their own stamp? Would arrogance, impatience or suspicion have characterized their conduct? Would the rights and the comfort of others have been forgotten?

We believe there were good and true Christians on both sides of this dispute, but individuals are frequently helpless in such a mass, and their presence only serves to accentuate the distinction between the children of God and the children of the devil. In this world the former shall have tribulation. Even and continued justice, kind and honorable treatment they need not expect. But let them stand in their lot and wait. And let them bear testimony both with their lips and in their lives. Let it be seen through them that there is a better way to settle these disputes because there is a better life to live. In such ways more than others is the salvation of Christ recommended to men, and thus are they led to glorify Him in the day of their visitation.

In the meanwhile let us hope that the ques-

tion between the railroads and the men will be taken up again, and thoroughly discussed and righteously settled. Even the world itself has certain canons of righteousness to go by, and the country can not feel safe when these are ignored by those who are high in authority.



If it be true as the papers state, that the profits of Henry Ford's business last year were a million dollars a week, then we are ready to say that it is too great an income for any one man to control. We do not control half as much.

To be sure he seems philanthropically inclined in the use of it, and the workmen who aid him in its accumulation share to a certain extent in its benefits. But what about the public? Do not they aid him more than his workmen? Where would be his profits did not they buy his machines? And will it be said that he shares with them in that he is periodically reducing the selling price of his product? But that is not enough. When will he give it away? When that time comes and editors begin to ride, we shall feel altogether differently from the way we do now.

However, we merely remind the wise that this, too, is one of the signs of the times. We have seen it stated that the world is now probably a thousand times richer than in the preceding century, and yet this vast increase is so gathered in the hands of a few that the results industrial, commercial, political are unparalleled everywhere. Nothing like this has even been known in the world's history, and the Scriptures inform us that when these things begin to come to pass, the last days of the age are here. Look at James 5:1-9, and let us be on the watch for Him "whom not having seen we love."



In the stenographic report of the address by Mr. Don O. Shelton in our August issue, he was made to say that there were not more than fifty-six business and professional men in New York City able

A Correction to give a word of testimony to Christ to save men from sin. What he did say was that he had not been able to discover more than fifty or sixty such men "able and willing to give their testimony to the saving power of Christ out where the multitudes are," i. e., in the streets and parks.

We regret and apologize to Mr. Shelton and our readers, for the error.

This learned I from the shadow of a tree
That to and fro did sway upon a wall.
Our shadow selves, our influence may fall
Where we can never be.

—A. E. Hamilton.

John Wesley a Premillenarian

Editorial

SOURCES OF INFORMATION

(To the Rev. Nathaniel West, D. D., belongs the credit of first bringing to the fore these facts concerning John Wesley's views on the second coming of Christ. He in turn acknowledged his indebtedness to the standard three-volume edition of "The Life and Times of the Rev. John Wesley, M. A., founder of the Methodists," by the Rev. L. Tyerman, Harper Brothers, New York, 1872. Also to "Wesley's Works," Emory's Edition, Hunt and Eaton, New York, and to Wesley's "Notes on the New Testament," and "Notes on the Revelation." Our attention was first called to them in a brochure entitled, "John Wesley and Premillennialism," copyrighted in 1894, by John DeWitt, Brooklyn, N. Y., and now reprinted by God's Revivalist Office, Cincinnati, O. For their selection and arrangement in the present form we are responsible.—Editors.)

ABSTRACT OF EVIDENCE

First Proof: John Wesley believed the teaching of Justin Martyr.

Second Proof: He commended the work of the Rev. Thomas Hartley, M. A., entitled, "Paradise Restored."

Third Proof: He was a disciple of the renowned commentator, the Rev. John Albright Bengel, D. D.

Fourth Proof: His training and environment disposed him towards Premillennialism.

Fifth Proof: His own words show him to have been a premillenarian.

I

FIRST PROOF: HE BELIEVED THE TEACHING OF JUSTIN MARTYR

(1) **Who was Justin Martyr?** Justin Martyr was of Roman descent, and born in Palestine, of heathen parents, shortly before, or just after the death of the Apostle John. He was educated in the great schools of philosophy of his time and was first a stoic, then a Platonist, and finally a convert to Christianity, while still wearing the cloak of the philosopher.

He became one of the most learned and eloquent defenders of the Christian faith in the second century. He was profoundly versed in the Scriptures. At Ephesus he disputed with Trypho the Jew, at Rome with Crescens the Gentile, and everywhere in the cities of Europe and Asia stood forth as the champion of the truth and of the suffering church.

He addressed his first "Apology" for the Christian religion to the Emperor Antoninus Pius; his second, to the Roman Senate. His birth is variously assigned to A. D. 89-113, and his martyrdom to A. D. 161-168.

His influence was unlimited, and his name is a sacred heirloom throughout the Christian world.

(2) **What did Justin Martyr teach concerning premillennialism?** That which he taught is found particularly in his celebrated "Dialogue" with Trypho the Jew, at Ephesus.

The Jew asks: "Do you confess that this place, Jerusalem, shall be rebuilt and your people be congregated and rejoice together with Christ and the patriarchs and prophets?"

The answer of Justin Martyr follows: "I confessed to you, before, that 'I and many others besides, do believe as you well know, this shall be. On the other hand, I have also signified to you that many, who are not of the pure and pious faith of the Christians, do not confess this. They are called Christians, indeed, but are godless, impious heretics, because they teach doctrines that, in every respect, are blasphemous, atheistic, foolish. . . . They do not confess this, but dare to blaspheme the God of Abraham, Isaac and Jacob, and say there is no resurrection of the dead, but that at death souls are received up into heaven.

"Do not imagine that these are Christians. But I and others, who are orthodox on all points, know there will be a resurrection from the dead and a thousand years in Jerusalem, built again, broadened, and adorned, as the prophets Ezekiel, Isaiah and others declare.

"A certain man among us, of the name of John, one of the apostles of Christ, in a Revelation which he had, prophesied that they who were faithful to our Messiah would accomplish a thousand years in Jerusalem, and after that the general, and to speak concisely, the final resurrection and judgment of all would take place."

(3) **When, and how did John Wesley express his belief in this teaching of Justin Martyr?** It was in his letter to Dr. Conyers Middleton, quoted in his Works (Emory's Edition) Vol. 5, pp. 726-7, where he wrote as follows: "The doctrine (as you well know) which Justin deduced from the prophets and apostles, and in which he was undoubtedly followed by the fathers of the second and third centuries, is this: The souls of them who have been martyred for the witness of Jesus, and for the Word of God, and of those who have not worshiped the Beast, neither received his mark, shall live and reign with Christ a thousand years. But the rest of the dead shall not live again until the thousand years are finished. Now, to say they (the fathers) believe this, is neither more nor less than to say **THEY BELIEVE THE BIBLE.**"

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SECOND PROOF: WESLEY COMMENDED THE WORK OF THE REV. THOMAS HARTLEY, M. A., ENTITLED, "PARADISE RESTORED"

(1) Who was the Rev. Thomas Hartley, M. A. The Rev. L. Tyerman, author of the standard three-volume edition of "The Life and Times of John Wesley," identifies Hartley as the rector of Winwick, Northamptonshire, England, and speaks of him as a friend of the Countess of Huntingdon and of the Shirley family. "He was," he says, "a man of learning and strong cultivated mind, and an earnest, devout, energetic Christian."

Of his book, "Paradise Restored," the same author says, "It is by far the most sober, sensible, scriptural and learned work on the millennium that it has been our lot to read."

(2) What did Thomas Hartley teach concerning premillennialism? He taught:

"(a) That Christ will come a second time, and will set up a kingdom, and visibly reign on the earth for a thousand years. (b) That, during this reign, His saints will be raised, and restored to the perfection of the first man Adam; and earth all over will become a copy of the primeval paradise. (c) That, during this millennial theocracy, saints will flourish, and sinners will be in absolute subjection; hostility and discord will cease, and all things harmonize in unity and peace. (d) That some of the saints will be crowned, some sit on thrones, set over ten cities, or five, some sit at the table with Christ, and others serve; some follow the Lamb whithersoever He goes; others come periodically to worship in His presence."

On some of these points, as on others, Mr. Hartley does not positively decide, as for instance: "(a) The duration of this holy empire; (b) Whether its administration will be under the constant abiding presence of our Lord's visible humanity, or only occasional manifestations of it. (c) Whether the universal conflagrations will be before or after the millennial reign; (d) Whether the subjects of this kingdom will consist only of the saints who are living at the time of Christ's advent, and of some others, as martyrs who will be raised from the dead, or whether there will be a continued succession of the redeemed

ones raised, according to their order and time," etc. "These," says Mr. Tyerman, "are some of the salient points of Mr. Hartley's learned and able book."

(3) When and how did John Wesley commend this work of Thomas Hartley? He did so in a communication to him referred to in the "Methodist Magazine" of 1783, p. 499, as follows: "Your book on the millennium was lately put into my hands. I cannot but thank you for your strong and seasonable confirmation of that comfortable doctrine, of which I cannot entertain the least doubt as long as I believe the Bible."

"With such a statement in reference to such a book," says his biographer, "there can be no doubt that Wesley, like his father before him,

was a millenarian, a believer in the second advent of Christ to reign on earth visibly and gloriously for a thousand years." ("Life and Times of The Rev. John Wesley," by Tyerman, Vol. II, pp. 522-523.)

III

THIRD PROOF: WESLEY WAS A DISCIPLE OF THE RENOWNED COMMENTATOR, THE REV. JOHN ALBRIGHT BENGEL, D. D.

(1) Who Was John Albright Bengel? He was a German Lutheran divine, who was born in 1687 and died in 1752. He studied at Tübingen, where he devoted himself especially to the sacred text. After a year in the ministry he became an instructor in that school of theological learning. He was the author of many works, the chief one being on the New Testament. His "Apparatus Criticus," published in 1734, became the starting point for modern text criticism of the New Testament. This critical work was followed by an exegetical one, "Gnomon Novi Testamenti," which has often been reprinted in Latin, and was translated into German in 1853, and into English in 1857. It is still in use.

It is of Bengel that Prof. Dorner says, "His works were the first cock-crowing of that new kind of exegesis the church so much needed."

(2) What did Dr. Bengel teach concerning premillennialism?

Space forbids quoting him in detail, but the following testimonies to him as a teacher of that truth are in point. For example, the great Delitzsch asks: "To whom do we owe it that the orthodox churches of the present



John Wesley

time no longer brand premillennialism as a heresy, so that there is scarcely a believing Christian now who does not hold it? We owe it to Bengel." ("Biblico Prophetic Theology," p. 27).

In like manner Dr. Luthardt says: "Long time had the study of the prophetic Word in its true light been unknown to the church. In Bengel the conscience of the churches lifted a loud cry against the neglect of the Apocalypse. From him the light gleamed out over the Old Testament also and opened up a brighter view into the times of the earthly completion of the church and the relation of the same to Israel, and began to burst the chains of the dogmatic traditions. From him went forth that deep investigation of prophecy and its fulfilment which extended to our own time in ever increasing breadth and depth, and has given us our more perfect understanding of both the Old and New Testaments" ("Doctrine of the Last Things," p. 28).

(3) **When and how did John Wesley commend Dr. Bengel?** Writing to Joseph Benson upon the merits of different interpreters of prophecy, he says: "Undoubtedly Bishop Newton's book on prophecy is well written, and he is certainly a man of sense and understanding. This he has shown in what he writes on the Revelation, but there is no comparison either as to sense, learning or piety between Newton and Bengel. The former is a mere child to the latter." ("Wesley's Works," Emery's Edition, Vol. 7, p. 79).

Again, speaking of his inability to understand the prophecies, he says: "I did not study them at all for many years, and perhaps I should have lived and died in this sentiment had I not seen the works of the great Bengelius. But these revived my hopes of understanding even the prophecies of this book,—the Revelation. The following notes are mostly those of that excellent man; a few of which are taken from his "Gnomon Novi Testamenti," but far more from his "Erklärte Offenbarung," which is a full and regular comment on the Revelation." (Wesley's "Notes on the Revelation." Preface, p. 650.)

And again, "I once designed to write down what barely occurred to my own mind, consulting none but the inspired writers. But no sooner was I acquainted with that great light, Bengelius, than I entirely changed my design, being thoroughly convinced that it might be of more service to the cause of religion were I barely to translate his "Gnomon Novi Testamenti" than to write any volumes upon it. Many of his excellent notes I have therefore translated; many more I have abridged." (Wesley's "Notes on New Testament." Preface, p. 4.)

IV

FOURTH PROOF: WESLEY'S TRAIN-

ING AND ENVIRONMENT DISPOSED HIM TOWARDS PREMILLENNIALISM

(1) His father was a premillennialist. The English church to which they both belonged was such from the days of the great Reformation. All the early Oxford Methodists were the same, and tenacious, not only of the "Articles of Faith," but of "King Edward's Catechism," composed by Cranmer and premillennial to the core.

(2) The Moravians of Fetter Lane, in London, whom Wesley joined, were premillennialists, as were the Moravians and Pietists in Germany whom he visited and where he found "a heaven to his soul."

(3) The two men who were the means of Wesley's conversion, after his fourteen years of legalism, were Peter Bohler, ordained by Zinzendorf, and Martin Luther, whose "Preface to the Romans" was blessed to the full salvation of his soul—both premillennialists.

(4) Spangenberg, a devout Moravian, was his bosom friend. His brother, Charles Wesley, was the premillennial poet of the church, and, like so many other sacred poets of the time, sang in thrilling numbers, the coming king. The immortal Fletcher, the great doctrinal law-giver and controversialist to the early Methodists, and dear to John Wesley's heart, was one of the most rapturous and thorough-going premillennialists ever known. So was Wesley's friend, the Vicar of Bexley, Bengel, his great teacher and guide, was "the father of modern premillennialism."—Dr. Nathaniel West.

(5) The Rev. Thomas Coke, LL. D., Fellow of Jesus College, Oxford, England, was the first Methodist Bishop, ordained by Wesley. He crossed the sea with two presbyters, in order to ordain Rev. Francis Asbury as joint Bishop with himself over the American Methodists, then numbering fifteen thousand members. The following is Bishop Coke's testimony to the premillennial faith, as found in his great commentary, Vol. 2, pp. 1004-5:

"The first resurrection is a particular one preceding the general one at least a thousand years. * * * Nothing is more evident than that this prophecy of the millennium and the first resurrection has not yet been fulfilled,—even though it were taken in a figurative sense. * * * This prophecy therefore remains yet to be fulfilled, even though the resurrection be taken allegorically, which yet the text cannot admit without the greatest torture and violence. * * * In general, that there shall be such a happy period as the millennium is the plain and express doctrine of Daniel 7:27; Psalm 2:8; Isaiah 11:9; Romans 11:25, and of all the prophets as well as of St. John. And we daily pray for the accomplishment of it, in saying, 'Thy kingdom come.' * * * In short, the doctrine of the millen-

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nium was generally believed in the first three and purest ages, and this belief was one principal cause of the fortitude of the primitive Christians. * * * The doctrine lay depressed for many ages, but it sprang up again at the reformation and will flourish together with the study of the Revelation."

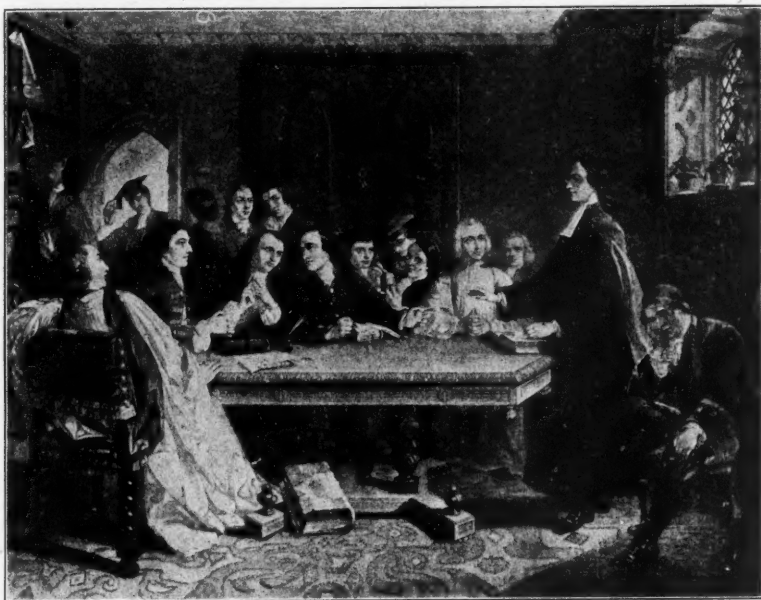
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FIFTH PROOF: WESLEY'S OWN WORDS SHOW HIM TO HAVE BEEN A PREMILLENARIAN

In his "Notes on the New Testament," and

(c) from the fact that these thousand years being a new, full and lasting immunity from all outward and inward evils, and an affluence of all blessings, and such a time the church having not yet seen, therefore, it must be still to come.

"What occurs from chapter 20, verse 11 to chapter 22, verse 5, manifestly follows the things related in chapter 19. The one thousand years come between. The fulfilment approaches nearer and nearer. We are shortly to expect the calamities, one after another, occasioned by the second Beast, the harvest,



John Wesley and His Friends at Oxford
From a painting by Marshall Claxton

in other places, he taught specifically:

(a) The preaching of the gospel as a testimony to all nations; (b) an apostasy already at work and yet more to be developed in Christendom; (c) the literal conversion and restoration of Israel to her own land; (d) the full revelation of the Antichrist to precede the advent; (e) the duty of the church to observe the signs of the times; (f) the literal, visible, personal and glorious second coming of the Lord; (g) the third beatitude, "The meek shall inherit the earth," refers to the millennial age.

In commenting on Revelation, chapters 19 and 20, he says that "the thousand years do not precede nor run parallel with, but wholly follow the times of the Beast may manifestly appear (a) from the series of the whole book representing one continued chain of events; (b) from the circumstances which precede;

vintage, the pouring out of the phials, the judgment of Babylon, the last raging of the Beast and his destruction, and the imprisonment of Satan. There is no counsel against the Lord."

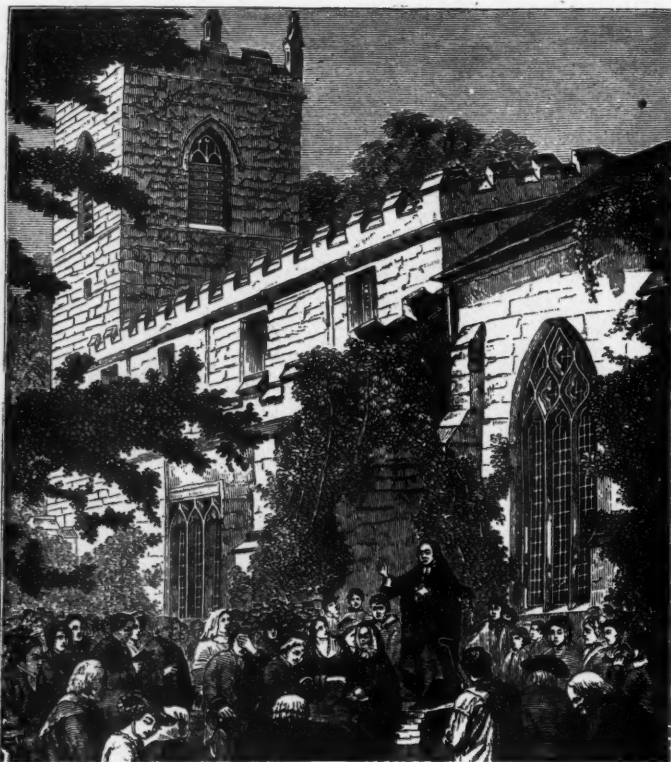
It has been sometimes said that Wesley in his teachings on this subject was inconsistent with himself, but this is untrue. Quoting Dr. West, "A transient ambiguity of expression in a theme of such wide relations is insufficient to justify such a conclusion." Such an ambiguity may be found in his sermon on the "Great Assize" preached at Bradford in 1758. In this he presents the whole end of things on this earth in one indiscriminated picture, but in this he is only following the earlier prophets of the Old Testament and their law of perspective representation. Moreover, this sermon was preached two years before he had completed the final enlarged edition of his

"Notes on the New Testament" guided by Bengel.

Finally, if in this case he blends all the Scripture texts concerning the end of our present age and that of the millennial age in one scene, it is only for the sake of the practical effect. He is not here inconsistent with his exegesis elsewhere where he separates these ages and these ends, but is wisely massing

Charles Wesley's Hymns

There follows an extract or two from the "Advent" hymns of Charles Wesley, taken from the official "Hymnal" of the Methodist Episcopal Church, approved by the Board of Bishops, and published by Hunt and Eaton, New York, 1877. But before quoting the hymns the foregoing testimony to the fact that John Wesley was a premillennarian may



John Wesley Preaching on His Father's Tomb

them in the same general discourse concerning the final destinies of man. The great Teacher does the same in his Olivet discourse.

What homiletically, pictorially, and practically appears as one, is exegetically and critically two.

If John Wesley was not always free from ambiguities on this question, he seems to have been free from vagaries. Especially did he repel attempts to fix a date for the advent. On this point he wrote especially to Mr. Thomas Carill saying, "I have no opinion at all upon when the millennial reign of Christ will begin, that is, as to any date. I can determine nothing at all about it. These calculations are far above, out of my sight."

appropriately be brought to a conclusion by the words of the well-known and beloved Dr. William Nast, honored for so many years in the ministry of that same great body of Christians in the state of Ohio. He is writing to Dr. West, and says:

"Ever since it pleased God to reveal His Son in my heart, through the instrumentality of the Methodist Church, I have studied Wesley's writings with great diligence; and my prayer has been that the clergy and laity of the church might be reminded that John Wesley was a firm believer in the personal and premillennial coming of the Lord Jesus, not for the closing judgment in His administration, but to usher in a blessed millennial

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age, during which the nations will be under His personal reign as the only Potentate, and Prince of the kings of the earth, even as the best believers, now, are under the sway of His grace."

Hymn 924—A prayer for the fulness of the Gentiles, the conversion of the Jews, and the coming of the Lord:

"Come, Lord," Thy glorious Spirit cries,
And souls beneath the altar groan;
"Come, Lord," the Bride on earth replies,
"And perfect all our souls in one."

Pour out the promised gift on all;
Answer the universal, "Come!"
The fulness of the Gentiles call,
And take Thine ancient people home

Hymn 946—Looking for the advent and millennial age:

Our residue of days or hours,
Thine, wholly Thine, shall be;
And all our consecrated powers
A sacrifice to Thee.

Till Jesus in the clouds appear
To saints on earth forgiven,
And bring the grand sabbatic year,
The jubilee of Heaven.

Hymn 1013—The grand old judgment hymn:

Lo! He comes, with clouds descending,
Once for favored sinners slain;
Thousand thousand saints attending,
Swell the triumph of his train;
Hallelujah! Hallelujah!
God appears on earth to reign.

Premillennialism and the Work of the Kingdom

By Rev. W. H. Griffith Thomas, D. D.

Professor of Old Testament Literature and Exegesis, Wycliffe College, Toronto

PART III

(In the "Sunday School Journal" for February, March and April of the current year, a series of articles appeared reflecting on premillennialism. Three were written by Prof. Harris Franklin Rall, of Garrett Biblical Institute, and the others by pastors in the M. E. Church. The first of the articles by Prof. Rall dealt with "Premillennialism and the Scriptures," and the second with "Premillennialism and Judaism." These were replied to by Dr. Thomas in our issues of August and September respectively.—Editors.)

THE third article is called "Premillennialism and the Work of the Kingdom," and we are ready to join issue on this point as well as the others, because "by their fruits ye shall know them," is still the supreme test of any theological teaching.

1. We are stopped almost at the outset by a fundamental difference of view as to what is the work of the Kingdom of God. Professor Rall identifies this with certain movements of the present day, including "missions, evangelism, social service and religious education," and he objects to premillennialism because of what he conceives to be its attitude to all these. We question whether this interpretation of the Kingdom of God is true to the New Testament. It is rather characteristic of modern liberal theology which already has become discredited, but we are ready to look point by point at what the Professor has to say about premillennialism and Christian work.

He charges premillennialism with the spirit of pessimism, that "the world is constantly getting worse, and progress is not recognized in any direction." Once more we are compelled to charge him with "bearing false witness." It is untrue that premillennialists do not recognize the existence of any progress. They rejoice in everything connected with genuine work for temperance, missions, or so-

cial uplift. With the charge of pessimism Professor Rall shuts his eyes to some of the plainest statements of the New Testament. What did our Lord mean when He said, "When the Son of man cometh shall he find the faith on the earth" (Luke 18:8)? What did St. Paul mean when he predicted a falling away (2 Thess. 2:1-10)? What about the warnings connected with the perilous times of the last days (2 Tim. 3:1-5)? Are we to charge our Lord and his apostles with pessimism? Premillennialists look at all the passages of the Bible without shutting their eyes to those that are not in harmony with their desires. It is true that premillennialists do not believe that the world is to be won by missions, but only to be evangelized. They rejoice as heartily as Professor Rall in "the greatest century of missionary advance," and are more than thankful for every increase in gifts and every convert won in pagan lands, but in view of the simplest arithmetical facts it would be difficult, not to say impossible, for the Professor to maintain that the world is any nearer being won for Christ today than it was a century ago when missions were just commencing.

Who Are the Pessimists?

1. So also in regard to social service. While everything that is right and pure and true in regard to human life and work is a matter

for true thanksgiving, yet premillennialists refuse to overlook the fundamental truth which social workers are prone to neglect, namely, "that the soul of improvement is the improvement of the soul." It is said that premillennialism has a bad effect on the progress of Christian work because it tells people that the world as it now is cannot be made righteous. Well, we can only again point to facts and say that notwithstanding all that temperance workers are doing, all that social service is accomplishing, all that missionary work is realizing, the state of the world is such that Professor Rall and those who think with him should pay great heed to it, and ask whether they are not ministering more than anyone else to the pessimism which he charges to premillennialists.

2. Another astonishing charge made against premillennialism is that it tends to lose faith in spiritual forces because it holds that "the world cannot be converted by the forces of God now available." We can only ask where Professor Rall has been living to adopt this argument? The greatest believers today are among premillennialists and, while they do not for a moment think that the world will be converted, they are equally certain that nothing but the power of the gospel will save the soul and transform the life. Professor Rall is frequently using such terms as "the conversion of the world," but he ought to know that the conversion of the world has never been less likely than at the present day, and if he would but limit himself to the work of his own church he might find food for thought in its failure to accomplish the task of "converting" even those in its immediate neighborhood.

3. Once again, he charges premillennialism with "constant disparagement of the church," but this is another illustration of his tendency to identify "the church which is His body" with the various churches as organized communities today. But we do not intend to allow his repetitions to make us believe the truth of what he says. In a well known book a character says, "What I tell you three times is true," but we do not think that his constant emphasis carries any such idea of accuracy.

4. The last and, in some respects, the greatest charge against premillennialism is its attitude to what Professor Rall calls "Three of the great Kingdom movements of our day." These are the movements for Church Unity in the sense of cooperation, the movement of social service and the movement of religious education. Again he tends to confuse thought by speaking of these things in relation to the Kingdom of God, but we join issue with him in regard to the three movements he mentions.

How Is the World to Be Won?

He maintains that the cooperation of the

Federal Council of Churches, the Y. W. C. A., the Y. M. C. A., the L. M. M., and the Anti-Saloon League, simply means the joining of forces to win the world for the rule of Christ. But while premillennialists rejoice with everything that is truly Christian in these and other movements, it is more than doubtful whether such cooperation will ever "win the world." Certainly there is not the slightest indication of it at present. And to speak of all these organizations as actuated by the same principle is to ignore some of the most vital questions involved in spiritual Christianity. Unity is good but not at the expense of truth. Cooperation is fine, but there must be some basis on which to join forces, and unless we are mistaken some of the principles which actuate one or more of these organizations do not stand for the Christianity with which John Wesley made his name and did his work.

So also with social service, Professor Rall and many more tend, whether they know it or not, to identify the social with the spiritual, and to regard social progress as equivalent to spiritual blessing. But it is well to remember that "regeneration" is never used in the New Testament in connection with society, but always and only in regard to the individual. And there is a profound truth still in the words of the apostle that "the whole world lieth in the evil one" (1 John 5:19).

Some months ago I heard the late Dr. B. Fay Mills speak of his experience on the Pacific Coast. He said that up to the time of the War he thought that things were going on so well that the Kingdom of God was almost at hand. But this war dashed all his hopes and made him realize that "this is a lost world." There never was a time compared with the present when men needed to distinguish between civilization and Christianity.

So also with what Professor Rall calls "the great movement of religious education." Everything depends upon what is meant by "religious." If the Professor holds the New Testament meaning of that term there will be found no disparagement of it on the part of premillennialists. But it is equally true that before education there must be regeneration. The truth of God must be the means of the new birth before it can be used by the Spirit of God in growing lives. And the Professor ought to know that a great deal of what is called "religious education" today is subversive of true religion because it teaches a view of the Bible which destroys its authority as a divine revelation.

A Blight on the Gospel

We can only say in conclusion that if Professor Rall's views were generally held, even among his own people, they would prove a

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disastrous blight upon the progress of the gospel. He, on the contrary, holds that if premillennialism were generally held, "it would bring a blight upon the most aggressive and significant work of the Kingdom of Christ in our own day." We can but express our astonishment that he should allow himself to make so sweeping and obviously inaccurate a statement. Did premillennialism bring a blight in connection with Moody, and many more who represent some of the finest evangelistic work of the last half century? What are we to say of the influence of men like Spurgeon, Hudson Taylor, George Muller? It is hardly necessary to mention living exponents of premillennialism, who, we will undertake to say, are much more successful in evangelistic work than any postmillennialist that Professor Rall can name.

The fact is, and we are compelled at length to say it frankly and fully, Professor Rall's criticisms of premillennialism are almost entirely due to a view of the Bible largely dominated by modern criticism. This tends to make his conception of the Christian religion largely social, his conception of the Kingdom of God far removed from the New Testament idea, and not least of all to lead to his deplorable confusion between the Church and the churches. If this is all postmillennialists such as he can say, then we who believe in premillennialism will be more convinced than ever that in it is found the true view of the Bible, the true view of the gospel of Christ, the true view of the Christian church, and the true view of the present and future issues of the Kingdom of God.

The Scofield Correspondence Course

"The Sunday School Journal" is evidently concerned about the teaching of the Moody Bible Institute, for in addition to the article on premillennialism already noticed, there is one with the heading "Unprofitable Bible Study," reflecting on the Scofield Bible Correspondence Course, now controlled by that Institute. It acknowledges that there are some things about the course which may be commended but it urges that its "weaknesses, aberrations and unwholesome tendencies" more than counterbalance any good in it. Let us look at the criticisms passed upon this method of Bible study.

1. It is said that "the definitions given in the course are mechanical and artificial in the extreme" especially because of the references to the so-called "dispensations." But the real question is whether dispensational truth is correct in principle. Even supposing some of the dates and divisions stated in the course are incorrect, that does not set aside the principle; and we should have thought no one could read the Bible without observing that God has

revealed Himself at different times in different ways by means of dispensations which are to culminate, according to St. Paul, "the dispensation of the fulness of times" (Eph. 1:10).

2. It is said that "there is much in the course too dogmatic because concerned with questions on which Christians differ." But the precise illustration is connected with the premillennial view of the future, and this is the reason for the objection. If we believe a thing is true why not say it dogmatically? Nothing could be more dogmatic than the criticisms passed upon premillennialism in these papers.

3. It is said that the treatment given to prophecy and the prophets "is wholly inadequate," and that no attempt is made to relate the various prophets to the history of their times. But this only constitutes a difference of perspective and it is one in which Dr. Scofield evidently agrees with Dr. A. B. Davidson in the statement previously quoted from him. The fact is that the objection proceeds along modern critical lines which find the prophets primarily ethical when, as is well known, their fundamental conception, as Dr. Davidson says, is predictive rather than ethical.

4. It is said that the teaching is not historical, and that there is not the recognition of the results of modern biblical learning. This only means that modern criticism has not been taken into account and accepted. This is the head and front of Dr. Scofield's offending.

5. Another charge is that "a favorite subject of the course is types and symbols." Here again there is no distinction between principle and practice. Is the principle correct? If so, we may rightly differ in regard to details. But there is no hint suggested that typical teaching is in any sense scriptural. Is this fair?

6. A special objection is raised to the statement that "heaven always typifies evil," and our Lord's parable is adduced to prove that it cannot be evil because the Kingdom of Heaven is likened to it. But the parable does not simply say that the Kingdom is like leaven, but that the Kingdom is like leaven which a woman hid in three measures of meal till the whole was leavened (Matt. 13:33). When this is thoroughly understood there is no reason to believe that the parable is any exception to the rule of Scripture concerning leaven. (Matt. 16:11, 12).

7. At length, however, the real objection to the Scofield Bible Course is stated in these words! "In brief the course is a typical example of the premillennialistic literature." Just so, and but for premillennialism probably Dr. Scofield's work would be recommended. The criticism only shows that the spiritual truths of the Bible are incapable of apprecia-

tion by those whose view is dominated by the higher criticism. We should be sorry to think that the writer's position is in any true sense of the word characteristic of his whole church. If it be, its spiritual powerlessness is inevitable.

The Weakness of Their Case

We have now gone through the various points raised in these articles and can only remark that if this is all that can be said against premillennialism, the case of its opponents is weaker even than we imagined. It remains to sum up the subject by some general considerations.

1. The New Testament gives no proof of the universal acceptance of the gospel and the gradual improvement of the world till everything is good. On the contrary, there is much that points in the opposite direction, indicating that there will be a growth of good and a growth of evil to the end of this dispensation (Matt. 13:24-30). As a modern writer has pointed out "our Lord nowhere predicts a glorious future before the end of the age." And this is supported by the state of the world today, for while the gospel is ever extending among the heathen, apostasy is extending among the so-called Christian nations, as the present war too plainly indicates.

2. Premillennialism stands for the supreme authority of Scripture and is bound up therewith. Indeed, we do not know of a premillennialist who takes the rationalistic position. Premillennialism bears testimony to the divine inspiration of Scripture in opposition to every tendency of modern scholarship to detract from it.

3. Postmillennialism robs the Christian life of any true ideal and power of the coming of Christ. For if the millennium is to be reached by the gradual progress and improvement of the world, our Lord's coming must be an event in a very remote future. What in these articles do we find in regard to the coming of Christ? Practically nothing. And yet it is one of the most prominent elements of the New Testament and in regard to it we are to watch and wait. How can we do this if the world is to be converted before He comes again?

The Inventor of Postmillennialism

4. The early church for at least three centuries held firmly to premillennial teaching, and Gibbon, among others, bears testimony to the beneficent influence of this truth when he says that "it was productive of the most salutary effect upon the faith and practice of Christians." Now postmillennialism was invented by a man named Whitby in the time of King James I, and by one who inclined to Unitarianism. He styles his theory "a new hypothesis" and it has had the new effect of blinding modern theology to the purpose of

God in this dispensation and has led the church to work along wrong lines and with a false expectation of results.

5. It is not without significance that the church of Rome has always been against premillennialism, and hence these articles taking the same line shows how easy it is for extremes to meet.

6. The fact is that postmillennialism tends towards an erroneous Pelagian view of human nature and pays too much regard to man's powers and ability to accomplish things. We have already called attention to the confession of B. Fay Mills, and another preacher has given expression to the same view when he said:

"My postmillennial dreams of the age becoming better and better seem to be awfully shattered by the corruption and worldliness of the church, and by the downward plunge of society and civil government."

No better testimony to the disastrous influence of a postmillennial attitude can be adduced than that in a new book by Dr. C. E. Jefferson, "What the War is Teaching." Modern civilization is a superficial veneer and only tends to cover for a while the essential depravity of human nature.

What Does It Matter?

7. If it be asked whether it really matters as to our belief in premillennialism or postmillennialism, the reply is that it matters a great deal. In a pamphlet, "Pre- or postmillennialism; Does It Matter," the Rev. F. S. Weston, has pointed out that the two views develop different habits of mind, different methods of work, different attitudes towards the Bible, and different aspects of life.

Different habits of mind, because postmillennialism puts far away the Lord's coming and tends to make its consideration a waste of time. Different methods of work because postmillennialism works along the lines of development, civilization and education, while premillennialism emphasizes salvation for the individual and insists on everything else arising out of this. Different attitudes towards the Bible because the two views represent wholly contradictory conceptions of the truth of God. Differences in personal life and hope because premillennialism emphasizes the joy and inspiration of earnest hope as an incentive to holiness.

In conclusion, we commend to the writers of these articles and to all whom they are likely to influence, a book by a Methodist minister, the Rev. J. F. Silver, entitled "The Lord's Return," and the introduction in it by a Methodist bishop, Dr. Hogue. When any writers are able to disprove the contentions found in this book it will be time for premil-

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lennialists to capitulate. Meanwhile they are confident and glad to endorse these words by the president of the Methodist Conference of England last year, Rev. Dinsdale T. Young: "I believe our Lord's imminent return is one of the most spiritually awakening doctrines of Scripture. It is one of the most central themes of the New Testament. Much of the coldness and unspirituality of the churches arises from the lapse of this great doctrine.

If our Lord were to leave the skies in second advent glory today, what would our condition be? That great and awful crisis would show us as we are. Multitudes of professing Christians would be scared did the trumpet now sound. Oh, how will it be with us when the Lord cometh? Be it ours to look for Him and to love His appearing, then that final crisis will not be our ruin; it will be glory everlasting."

Who Made the Wreck?

The Origin of the Earth in the Light of Modern Thought and in the Light of Genesis

By Rev. A. C. Dixon, D. D., London, England

[This is the first in a series of sermons by the author on the origin of things.--Editors]

"IN THE beginning God created the heaven and the earth. And the earth was without form and void (waste); and darkness was upon the face of the deep." Genesis 1:1, 2.

We have read many books on Genesis in the light of modern thought, but the time has come when we ought to look at modern thought in the light of Genesis. Man's thought in the light of God's thought, the transient in the light of the permanent, the temporal in the light of the eternal.

How Modern Thought Runs

Modern thought has run, during the past half century, along two lines. The first that of discovery and utilization of forces in the material world; the finding of old laws, and applying them to new uses. Steam existed long before Watt saw the moving kettle lid, long before Stephenson applied it to his locomotive, but from the discovery of the laws governing steam there have been many useful inventions.

As with steam, so with electricity. What a contrast between Franklin sending his key along the string that held a kite near a cloud to see if he could not bring down some electricity from the cloud in the key! Now electricity gives us light, power, health, transmission of sound. What the discoveries of Mr. Edison have revealed! And now comes wireless telegraphy, Mr. Marconi applying laws that existed since the beginning but only recently discovered, by which, without the wire, the message can be sent through storm or calm.

The world has been greatly benefited by these discoveries and the utilization of forces in the natural world. It has made progress.

The second line along which modern thought has run is that of seeking the origin of things. Men have spent years in the labor-

atory, if perchance they might discover spontaneous generation, if they might discover how matter began, how the world about us can be accounted for in the beginning. And I think I can say without exaggeration, they have not made one inch of progress. Great progress along the line of discovery and utilization, but no progress along the line of discovering the origin of things. Tell me a single instance in which any scientist has satisfied the scientific world that he has discovered how matter, or light, or heat, or electricity, or fire originated. The only explanation is revelation.

Six Forms of Modern Thought

There are other forms of modern thought which I think can be classified under six heads. They are ancient as well as modern. I cannot think of any phase of modern thought that cannot be traced back for centuries, even for millenniums--atheism, agnosticism, dualism, materialism, pantheism, and, I coin a word which I must explain, Babelism.

1. Atheism--the assertion that there is no God. A doctor went out in his garden one morning, and saw that his gardener had made a smooth bed with a view to sowing something. He wrote the name of his son in the bed, and dropped into the name some seed. About two weeks afterwards, the son came bursting into the room, saying, "Father, my name is growing out in the garden." And he would insist on the father going out to see his name.

The father said, "That is a great chance, isn't it? How came your name to happen to get into that bed?" And though the lad was not nine years of age, he said, "Father, you know it did not 'happen.' You know somebody did it." And the father had to confess that he did it.

Supposing the lad had said, "Well, father, that did come by chance. My name somehow

got written in your handwriting on that bed!" I think the father would have said, "I am sorry, but my boy is a trifle feeble-minded, he does not know how to draw conclusions from proper premises. If a lad does not see intelligence in that which expresses intelligence there must be something the matter."

That has been the dictum of the world on atheism ever since the Psalmist said, "The fool hath said in his heart, There is no God." He never said it with his head, the man who has a head has never yet said, "There is no God," for if he has a brain that thinks, he must know that back of an intelligent result is intelligent cause, and back of this world of nature, showing so much of design and intelligence there must be an intelligent Being.

2. Agnosticism is another form of modern thought.

Professor Haeckel sat with a company of gentlemen one evening, and someone asked, "What relation do you bear to religion?"

The Professor replied: "I am an agnostic. I neither affirm nor deny."

They seem to have got the word from that altar in the Acts of the Apostles, erected "to the unknown God," the agnostic's god. If he had said, "I am an ignoramus," using the Latin translation instead of the Greek, it would not have sounded so academic, but it would have meant the same thing, so far as knowing God is concerned.

3. Dualism is the assertion that God and matter are co-eternal, that both go back together into the unknown ages, and that goodness and evil are co-eternal, one fighting the other from the beginning.

4. Materialism has held, and still holds in some quarters, that matter came before spirit, and that out of matter there came mind. That the unseen and spiritual is a product of the material. The scientists of thirty years ago held that view tenaciously.

5. Pantheism has taught and still teaches that everything is God. That there is no God except the universe, that God is all and in all, in the sense that there is nothing but God. The new theology calls it, "The universal consciousness." Christian Science calls it, "The universal reality," or "The universality of God." God is everything and everything is God, according to them.

6. Babelism, our new word, simply ignores God. The Babel builders said, "Go to, let us build a tower that shall reach up to heaven." And God was left out. They did not mention His name. They had no thought of Him. God had to thrust Himself in with confusion of tongues in order to make Himself felt at all.

How They Look in the Light of Genesis

Now let us bring these modern thoughts

into the light of Genesis. "In the beginning God," atheism is destroyed. "In the beginning God," agnosticism is dead. "In the beginning God created."

Why, brother agnostic, the place to look for God is in His Book. You cannot see Him by looking at the stars through the telescope, or the flowers through the microscope. God has given you the window through which you can look and see Himself and His claims. In the Book is a revelation of God.

"In the beginning God," dualism dies. For we are plainly taught that God is before matter. God and matter are not co-eternal. "In the beginning God created the heaven and the earth." Back of heaven and back of earth is God. The spiritual has produced the material, and so materialism dies. At one stroke it is killed. "In the beginning God created"—matter. The world that we feel did not make God. God made the world.

I know that infidels across the water became so blatant and blasphemous a few years ago as to use this expression, "An honest God is the noblest work of man." And the author of that statement claimed that all the gods were man-made. And it is a sad fact that in the University of Chicago there is today a professor, labeled a Baptist preacher, who teaches that all the gods of all history are man-made, that man has produced his gods, and made them to order. But bring that into the light of this first verse, and we see that back of the universe as it exists is an omnipotent, all-wise and eternal God.

As to pantheism, everything cannot be God if God created everything. If God created the heaven and the earth, things are not God. God made the things. We say He created everything out of nothing. We may just as well say that out of the resources of His infinity, out of the resources of His wisdom and His power, He created the heaven and the earth. Milton's "Paradise Lost" never existed in the shape we have it until it was created in the mind of Milton. And out of the resources of God, who is a Spirit invisible and eternal, there have come the heaven and the earth.

And when you bring "Babelism" into the light you see it in its glaring absurdity. Building, living, working, without acknowledging God!

Where Darwin Comes In

Modern thought has taught for the most part that the universe began in a nebulous, chaotic condition. Fire-mist to begin with, so thin that it would take a million cubic miles to weigh a grain! And out of the chaos, and fire, and cloud and confusion, there has come order. But modern thought has given God as little to do as possible. He can make the confused matter in a disorderly way, He

can introduce the germ, the embryo, but then He must stand off. Out of these, all the inherent forces that have been implanted, there is to come the universe as we have it today.

I know there is another branch of modern thought that labels itself "Christian," and contends that God put into the matter that He thus created possibilities of this development, and hence that it would take a greater God to put into dead matter the possibilities of development than to speak it into existence at first. Well, that may be true, but if you admit that God put into matter these possibilities, then He put in the law, and they would be the working of His law. But do not command Him to stand off and not touch it any further. Do not banish the God who made things, from the world. Do not deny the miraculous which says it is God Himself at work, God doing directly and not through instrumentalities what He wants done.

But let us look at this theory in the light of Genesis: "In the beginning God created the heaven and the earth." It does not say: "In the beginning God created fire-mists and nebulae, and a confused mass of anarchy in the world." "In the beginning God created the heaven and the earth." To the Jewish mind there has ever been a three-fold heaven: The atmosphere of air and cloud, the sidereal heaven and then the heaven beyond all these where is God's glorious throne, the capital of His universe.

Astronomers have told us that the very stars and planetary system seem to be revolving round some great center somewhere that has not yet been discovered, and I think it is this later heaven, for in the verses that follow we have the bringing forth of the atmosphere, the clouds and the stars. In the beginning God created the heaven of glory and the earth of glory as well.

Were Heaven and Earth Created Perfect?

Does the Bible throw any light upon this? Look at Isaiah 45:18: "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it. He hath established it not waste." That is the very word in my text, "the earth became waste and void." God created it not waste. He created the heaven perfect and the earth perfect. It is His way of doing things, making things perfect.

Again, we trace the history of heaven a little bit in the twelfth chapter of Revelation. There was war in heaven. In this perfect place there developed rebellion, anarchy, sin. Michael and his angels fought against the dragon, and the dragon fought and his angels. This perfect place had become a scene of battle, but Michael and his angels prevailed, and thus heaven was saved, saved in its perfection and glory.

"Neither was their place," the place of the dragon and his angels, "found any more in heaven." "And the great dragon was cast out. That old serpent called the devil and Satan, which deceiveth the whole world, was cast out into the earth, and his angels were cast out with him."

Such was the result of the rebellion in heaven, led by the devil. How many of his angels he carried with him we do not know, a great host doubtless.

What does the New Testament have to say about it? Jesus says: "I saw Satan as lightning fall from heaven." Jesus in two places calls him the prince of this world, i. e., the prince of cosmos, things as they exist now in this sinful condition.

Turn to Ephesians 2:2: "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." This terrible being who was cast out with his mighty army the Lord says is the prince of the power of the air. Hebrews 2:14 gives us another glimpse of his ugly self: "That through death he might destroy him that had the power of death, that is, the devil." The devil is the god of death, the god of this world, the god of this disordered state of things, and he revels in death, in error, in nebulousity, in the state that is produced by wreck and ruin.

How the Wreck Came

What shall we say in the light of all this? May we not infer that the wreck which geologists find came into this world once, and made the disorder, the anarchy, the confusion, did so as the result of the working of this terrible being and his angels?

Let us bring that into the light of Genesis: "In the beginning God created the heaven and the earth, and the earth was without form and void." The highest scholarship declares that that word "was" must be "became." The earth "became" waste and void. In the beginning God created the heaven and the earth perfect, and there came degeneration, Satan and his minions revelling in wreck. The earth became waste and void.

If we want further proof of that, turn to Isaiah 24: "Behold, the Lord maketh the earth empty and maketh it waste, and turneth it upside down and scattereth abroad the inhabitants thereof." It does not refer to original creation. It refers to what took place then and there. And in describing the state of wreck, the Holy Spirit used exactly the words of the text. "Waste" and "empty" are "without form" and "void," as if it were meant to express that there was once a state of order and it became wreck. Dr. Scofield said, "It describes the state of the earth which had

overthrown the primeval order in Genesis 1:1."

So that with Scripture interpreting Scripture we are justified in saying that the first verse in Genesis describes a God of order, and modern thought is wrong in saying everything began in anarchy and confusion, and that out of the wreck has come fusion or the state of things that now exists.

Science Corroborates It

Indeed scientists tell us the condition of things on the earth compels us to infer that there was once an era of progress. Chaos came after progress. When we take in the rocks, and the fossils and a thousand things that come to view under the spade of the scientist, we see proof that there was order in time past, and the wreck came out of order.

It was done by the flood, you say. Perhaps some of it was. But there is no contradiction between science and the Bible in claiming God made things absolutely perfect

and that the wreck came through an enemy of God.

Redemption Restores It

The work of redemption is to restore it. Construction, destruction, reconstruction. As Dr. Morgan puts it: Generation, degeneration, regeneration. We find in the Bible God at work in restoring the wreck that was made by sin.

We have time for only a closing word. Charles Simeon, of Cambridge, one of the saintliest men that ever lived, said on his death-bed, to a friend standing by:

"What do you think gives me most comfort now?"

"I'd like to know," said his friend.

"'In the beginning God created the heaven and the earth,' and the God that created the heaven and the earth can save Charles Simeon! The God Who created all things can recreate, and He has created in me a new heart and a right spirit. The God that made the world is my Saviour, Christ."

The Rural Church and Community Life

By Rev. E. M. Rittenhouse, Cairo, W. Va.

[The Author has had expert experience in the subject on which he writes. The article is the substance of his address at Mountain Lake Park Conference.—Editors.]

THE church is the great civilizing, strengthening, and cleansing factor in village and country life. Take away the church from such communities and you have very little left which stands and works for the highest type of progression. You may educate as much as you please, but without the moral backbone and the true foundation which the church represents, you have simply a dangerous, highly trained mind that cannot be trusted.

The Reflection of the Economic and Social Life

The church and the school register the health of the whole organism in the rural community. Whatever affects the community affects the church and the school. Here is reflected the real status of the economic and social life; it may indicate health or it may give warning of decay. Therefore, the church above all other institutions should be quick to see what concerns the people of a community as a whole.

The Bible says, "Where there is no vision the people perish." The church can impart this vision through the illuminating power of the Holy Spirit given to her, and the work, the usefulness, and destiny of churches in rural communities in the future depend entirely upon their own vision, and their ability to impart that vision, and their adaptability to a

new order of things. For "old things have passed away, and behold all things have become new." The church needs no new gospel, she needs no new power, for the same as of old is hers if she will but use it. But, she must be able to apply it to a new order of things in rural communities at least, for in such communities conditions are entirely changed from what they were in other days.

The Problem Many Sided

Therefore, the problem of rural development is a many sided one, having its economic, social, moral, and educational phases. But at the bottom, the problem is a religious one; and, as religion is a force to stimulate every phase of life to its highest activity, so the church, as the institutional embodiment of religion in the rural community, should give the impetus for every movement of rural advance.

But it is well for the church to recognize her limitations. It is not the function of the church to devote herself to the teaching of economics and sociology. It is the business of other agencies, particularly the schools and colleges, to impart practical and economic methods. But mere commercial success will not satisfy, and inevitably leads toward the town or city, which affords a greater variety of experiences than those to be found in the rural community.

Therefore church is a system; for the exploit- land now munities the necess vital part rural com- pire their mercial, if

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Therefore, the very existence of the rural church is conditioned upon a better economical system; for, with the depletion of the soil and the exploitation of all natural resources of the land now going on, the church in many communities cannot obtain an adequate, or even the necessary, financial support. Hence, a very vital part of the work of the church in the rural community is to impart a vision and inspire their people with ideals higher than commercial, if she desires to perpetuate herself.

What the Rural Life Survey Shows

How true this is may be seen by a study of the Rural Life Surveys that have been made by the Country Life Department of the Presbyterian Board of Home Missions. In southeastern Ohio, in six counties there were 520 rural churches. In almost every case churches were the first community buildings to be erected, and, with very few exceptions, they were spoken of respectfully, almost reverently, even in those communities that had ceased to support them.

Of these 520 churches, 28 per cent are in villages of less than twenty-five hundred inhabitants, and 72 per cent are in the open country. The membership of these churches was only 22.8 per cent of the population, and only 27.8 per cent show any increase in membership in the last ten years preceding the survey; 15 per cent are standing still, and 57 per cent are losing ground. These statistics show the alarming fact that about three-fourths of the rural churches of the section surveyed (which is thought to be a fairly good representative section of the country), are either standing still or losing ground.

This is certainly cause for serious reflection as to the cause of this decline. The causes, no doubt, are many, and I will mention only a few which seem to be paramount:

The first is a decreasing population. The counties included in the survey already referred to, with one exception, show a decrease in population. But this does not fully account for the decline in church membership, for while the decline in population was 2.5 per cent, the church membership decreased 12 per cent.

The second is an absentee ministry. Churches do not thrive on absent treatment, and our survey shows that 61 per cent of the rural churches surveyed have non-resident ministers.

The third is the existence of too many church organizations. Many rural communities have from three to five, and sometimes even more, church organizations and buildings, where but one is needed.

We have just noted the need of resident ministers, and a more efficient leadership, but before this can be had, a plan of federation, under which the different denominations now working separately and causing much con-

fusion, may be brought to co-operate and work together under one minister and in one building; and I firmly believe that, if the Holy Spirit were more fully known in these rural churches, and that if He was allowed His way, He would supply the plan and the means for federation.

The fourth is the absence of any definite and practical working program of social service to their communities.

The Needed Social Vision

In this connection let us consider the social vision which the rural church should have, and which it should strive to impart to its community. The average rural church at the present time is lacking in vision both as regards her duty and her privilege as a community builder in moulding and shaping the social life of her people.

Of course, the church does not and cannot supply all the means for social development in a community; this is not her function, but it remains for her to inspire with a true social idealism. For this she is well fitted, especially the churches with an educated ministry.

The social life of a community is expressed in a variety of terms. Religion, education, recreation, and amusements are all expressions of the social instinct. Religion being the highest expression of the social mind, and the church being usually the first community institution to be established in a neighborhood, it becomes the center of the whole social organism, and exerts an influence over all social interests, and is likewise affected by them. Therefore, the church, of all institutions, should try to lift the social ideals of the community to the high plane of those for which Christ stood, and which the Bible teaches.

This is the vision the rural church needs; she must be made to realize that wherever people work, there must be recreation and play; and as people in our day must work together, so they must play together; and that she can inspire and direct her people in a proper organized expression of their social life.

Organized Co-operation

There is a crying need in our country churches today for organized co-operation. To the observing mind it is very noticeable that the population in our rural districts have a marked preference for individual action, and that they are not inclined toward co-operative effort. This is not a criticism of our country people, for the causes of this are historical.

These causes are chiefly of the past, and this tendency has been inherited from the economical conditions of past generations. The earliest settlers of the American wilderness had a struggle very different from ours. The pioneer lived alone, with his little family group. His house, of the little one-room log cabin type, was placed without regard to social experience.

His ax alone resounded in the forest; self-preservation was the struggle of his life, and personal salvation was his aspiration in prayer.

Traces of this pioneer experience are still to be found in many of the isolated communities of the foothills and mountains of the Appalachian system, extending through the borders of Ohio, West Virginia, Kentucky, Tennessee and North Carolina.

One is especially impressed with the lack of organization and co-operation among them. An intense individualism is most evident in business, and is clearly discernible in the children of these districts. It is regarded as one reason why they do not play. They have been so isolated that they do not allow the social instinct of their nature to express itself, and they do not know how to play. This individualism is also reflected in the lawlessness and feuds for which these districts have been noted. If a man had been wronged, he felt called upon to personally right the wrong, and ignore the function of an organized court for the enforcement of the laws of right and wrong between individuals in his community.

While these extreme conditions obtain only in the remote districts, their influence is felt in the more highly developed communities, and our rural life in general is affected by them.

The pioneer church has not fully passed away, and never can even in the more elabo-

rate life of our modern society. The doctrine of personal salvation is still of chief concern in our ministry, but it is not the only doctrine which the church must teach if it seeks to minister to the whole life of a people in our modern social economy.

I believe it to be part of the church's religious duty to help to bring to its people the advantages of organized co-operative agencies, particularly with reference to religion. There are, perhaps, many ways by which it can help in this direction, but best of all is to faithfully and efficiently proclaim those spiritual excellencies taught in the Scriptures which form the basic principles of all organized co-operative service, namely: vision, obedience, patience, humility, hope and faith.

These are all spiritual exercises, and if faithfully taught and applied, under the divine blessing, will in time dispel the stubbornness of individualism, selfishness, and prejudice, and make possible a larger vision, and a higher social idealism.

Best of all, the spiritual interests of the kingdom of God would be advanced, and the disgrace of all christendom, sectarian strife and petty church quarrels and prejudices, would cease; union and harmony would prevail; and a revival of religion would be ushered into our rural communities.

GIDEON'S BAND

By J. F. Valentine

O come, ye Gideons true, and look upon the world,
And see the power of Satan in sin and misery hurled;
With no one to deliver, no help on earth we see,
But, Lord, with Thee is power, and here am I, send me.

We look again, and see God's people once so bright,
Now sunk in worldly ways, defeated in the fight;
But God will not forsake us, and would we faithful be—
Then let each heart now answer, "Lord, here am I, send me."

The blessed Lord will help us, and be our power and might,
And give us strength, and succor and cheer us in the fight.
All power is given to Jesus in heaven and earth we see,
Then answer Him, O Gideon, "Lord, here am I, send me."

The thing we need to fear is sin, its snares and ease.
He'll try us at the waters and see if self we please.
Lord, work in us Thy will, for we would faithful be;
Again each heart responds to Thee, "Lord, here am I, send me."

Chorus:

A faithful Gideon band, in our places we will stand;
With lights from broken pitchers, we're here at God's command;
In God Jehovah's power let all His love be told,
How Jesus saves a sinner and brings him to His fold.

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Does Prohibition Prohibit?

The Answer of Experience

By Sir W. M. Ramsay

My dear Dr. Gray:

I send you another article on "Prohibition." In it there is practically nothing new, but it tends to keep public interest alive. The story about "Horse's Neck" is told by ****. I have heard him tell it. He wanted, by doctor's orders, after typhoid fever, some spirits in his beverage. Best wishes.

41 Baird Ave., Edinburgh.

Yours faithfully,
W. M. Ramsay.

ONE could give many examples and tell plenty of comic stories about the failure of prohibition. The fact is that any person who is on the look-out for good stories will come home from a three months' visit to America fully primed with any number of anecdotes about liquor in a prohibition State and the various ways of getting it.

For example, if you order in a restaurant car on the railway a particular kind of drink which goes by the name of "horse's neck," you will get a teetotal drink—what is called in America "a soft drink"—but if you want to get a touch of spirits in this drink you mention to the negro attendant that you want "a horse's neck with the collar on," and you get what you want even in a prohibition State.

A person who judges by such stories and by his own experience, if he is determined to get liquor, will come to the conclusion that prohibition is an absolute failure. But those who live in the country, almost unanimously, so far as my experience goes, come to a totally different conclusion, because they know what a change is produced in the whole surroundings and tone of life when the getting of a drink is fenced about with so many difficulties.

In the "Times" of April 1, 1915, Sir Thomas Dewar claimed to have made an examination on the spot, of the American system, and he pronounced it to be an absolute failure. I wrote an article at the time in answer to him, meeting his statements with an absolute denial.

A General Success

I do not deny that the energy of Sir Thomas, which has made him so successful in life in other respects, would enable him to get whisky in any prohibition State; but his own testimony showed that it cost him a good deal of trouble. He said that he had worried the life out of a conductor of a Pullman car in order to get some whisky, and had succeeded. But ordinary Americans obey the law and do not show such energy and resolution in disobeying it; they accept the situation in which they are placed.

Naturally, when prohibition was a new idea, a teetotal, or "dry," State was surrounded on all sides by "wet" territory, and it was much

easier to "run" spirits into the "dry" State. Maine for example, used to be a by-word for evasions of the law. But the example which I gave formerly of a university town with about 5,000 of a population, and never a policeman in it throughout its entire history, was taken from the "wet" State of Pennsylvania. That town is surrounded on all sides by liquor-selling counties. The law of the State forbids prohibition. The judge in the county town is free to grant a license at any time at his own discretion to any applicant. Once a new judge actually granted a license; but he was overwhelmed with remonstrances in every lawful form; people deliberately made his life a burden to him, till he felt that he could not, and dare not renew the license next year in the face of popular feeling. This town is "dry" simply because the people are determined to keep it so; and, as I think, the whole county in which it is situated is "dry" for the same reason. The president of the college once mentioned that it was necessary to travel thirty-five miles in order to reach the nearest liquor saloon. How far there may be evasion in the town I know not; but I never heard of its existence, and never saw any signs of it.

One regulation impressed me very favorably. In the State of Illinois, where there is no general prohibition, and where liquor may be sold freely, one exception is made. No liquor is permitted to be sold within four miles of a university. This cannot be enforced strictly in a large city like Chicago, and remains to a certain extent a dead letter; but at North-Western University, on the northern outskirts of the city, I was told that the university authorities abandoning the attempt to enforce the law beyond a limit of two miles, were able to do a good deal within that limit. In smaller towns, such as the two little places between which the State University of Illinois is situated, the law can be enforced almost completely.

A "Wet" Street in Aberdeen

I contrast that determination to separate the education of the young from the sale of liquor with an incident that occurred in Aberdeen, somewhere about twelve years ago. In a long street, where there were already numerous public-houses, a new petitioner for a license appeared. He wanted this license for a shop at a very favorable corner, where two

streets met, exactly opposite the gate of a public school, which had a large attendance of children. Public feeling was stirred to a moderate degree and a counter-petition was laid before the licensing board of the town council, urging that it was not conducive to good education of the children that they should be confronted every day with the sight of drunken persons coming out of the public-house. The chairman of the licensing commission granted the license, and made some depreciatory remarks about the counter-petition.

The fact is that the main question in all town councils of this country hinges on the next election. The town councillor knows that he must secure a majority of votes, and avoids doing anything which he fears may be unpopular. That same chairman afterwards occupied, for I think two terms of three years, the position of Lord Provost of the city. The same conduct in America, even in a "wet" State, would have insured without a shadow of a doubt his elimination from the town council at the next election. That is one reason why I admire the United States.

Woman Suffrage--A Reform, But Unto What?

By Margaret C. Worthington

THE opening words of the New Testament are, "The book of the generation (Genesis) of Jesus Christ." That the Son of God was made in the likeness of men, was part of "the mystery of godliness" of which St. Paul speaks. Our Redeemer, according to the earliest promise of His advent, was to have one human parent, "the woman," and the Virgin Mary was chosen as representative woman, the true "Eve."

Yet the genealogy in Matthew is Joseph's genealogy, "the husband of Mary, of whom was born Jesus." And this genealogy is reckoned thus by God, for it is written by the pen of inspiration. How is this? Plainly, that our Lord in taking our nature upon Him according to the "perfect work" of God (Deut. 32:4) must be the son of the Virgin Mary after her espousal to Joseph, when thus she could be reckoned by angels and men as being in the same relation to him as Eve always was to Adam from the moment of her in-creation with the previous work of the Lord God.

We should remember marriage was instituted because it inhered in creation (Gen. 2:23, 24). And the relative position of the first man and woman, as created by God, must determine the position of man as man and woman as woman, as long as the race continues in flesh and blood. Whether men and women are married or unmarried, their relative position in the race does not change. Now as regenerate beings, in grace, "there is neither male nor female," but we are now speaking of them as in flesh and blood; and in this respect, the Lord God Creator is not pleased with any departure from His order in unwomanliness in woman, nor effeminacy in man. "Nature" is referred to as a guiding influence in the epistle written to believers at Corinth; not nature after the fall, but as created by God in the beginning.

Woman Will Not Better Things

Women have indeed a God-appointed

sphere, as well as a God-appointed position. Note, the Holy Spirit says certain women labored "with" St. Paul, not "under" him, for they had their own sphere; and the church suffers when they are deprived of it. This, however, cannot justify Christian women in joining hands with women of the world in movements for the "emancipation of women" in an unscriptural way. The daughters of the Lord Almighty are emancipated already but must wait till the resurrection for an entire change of estate.

Everything the Lord has made can only glorify Him by filling that place and destiny which He intended in its creation. There are angels at this present moment in "chains," of whom it is written that they "kept not their first estate but left their own habitation." The creature lifting itself up against the Creator is three times solemnly denounced in the Bible, "Woe unto him (or her) who striveth with his maker." Man's misrule of the earth is bad enough, but God is to be the judge, who laid the responsibility on him. For woman to grasp at responsibility not belonging to her will not make things better. Read Isaiah 3:12.

But let us go back to Adam who was "the figure of him that was to come." Now we find Adam was first created, and placed, then Eve (1 Tim. 2:13). And we behold the Head of the new creation exalted and placed first (Eph. 1:20-23). And His Body (mystical) will be placed beside Him "at that day."

Adam was made "in the image of God" and the human body is in itself a figure of the mystical body of Christ, (1 Cor. 12:12-27), which will be a "perfect man" at last; for was it not true that when Christ's flesh was broken and torn at His passion, not "a bone of Him" could be broken, for the frame of His body must not be injured in its eternal symmetry.

Because of the type, no man could be admitted to office in the Aaronic priesthood who had physical defects, or "anything superfluous." And as the Body of Christ has only one "head,

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even Christ," so has the human race but one governing head, the man. For which reason, in church woman should have a covering on her head, as it should not appear as a governing head if she prays or prophesies, lest holy angels should see confusion in the spectacle (1 Cor. 4:9; 11:3-6).

Moral Monstrosities

So to proclaim that in the world, as members of the human race, man and woman shall be made as separate units, to govern the race with equal governmental authority, is giving the race two heads instead of one, and is nothing less than making its pattern into a monstrosity. And monstrosities only appear in Scripture where the laws of creation are interfered with by fallen angels (Gen. 6:2, 4).

Those creatures, the giants, before the flood, were monsters, not after God's model for a human being. One of their kind is described

later as having six fingers on each hand and six toes on each foot. And this being's fingers and toes were not said to be "superfluous" as in the case of a deformed Israelite. No, they indicated on the four quarters of his body that his frame was after another model than God's, and his sixes an integral part of his anatomy, for he was outside of God's order in creation.

Now, making the human race to have two governing heads is more monstrous than the giant's hands and feet. In fact the plan will just help to make no head at all after God's law and Satan will doubtless soon have ready his head, "the man of sin" to place on the carcass "dead in sins" of Adam's fallen race; of which the image that his power gives life to, will be a fitting likeness in its day.

"A woman that feareth the Lord, she shall be praised."

A Woman Station Agent, or "Sowing Beside All Waters"

By W. A. Hillis, of The Moody Bible Institute

IT WAS a railway station in southern Michigan. I arrived about midnight, and was obliged to wait for a train scheduled to leave at 1:06 in the morning.

On entering the station I asked the agent to lend me the railroad guide, which I sat down to read. In a few moments a young woman entered and passed into the agent's office. A little later he came out, and as he was leaving the building she called after him, "Where is the railroad guide"? I answered that I had it, when it flashed over me that the young woman who remained within the office must be the night agent.

The station was far away on the outskirts of the little city, and I wondered at her being there alone. In a few moments she came out of the office, passed through the men's room, went into the women's room, turned off all but one light, and coming back to me said: "There are rockers in the other room, and you might use one of them." I thanked her and went into the other room and established myself in a rocker.

I then made up my mind that I would find out whether this young woman was a child of God or not. She having introduced conversation, I followed it up by handing her at the window of the ticket office a little calendar. She thanked me for it, and in the few words that followed I discovered that she had spoken to me about the rocker to get an opportunity to inquire whether I was a child of God or not!

I learned that she had been in the office nearly seven years, and that the reputation

of the station when she went there was that it witnessed a hold-up about once a month on the average. Men who had been assigned as night agents there did not care to hold the position and resigned it as soon as they could get another.

I asked her why she had the night work, and her reply was certainly astonishing. "I prefer it," said she, "because in the day time I do not have the same opportunity of, talking to men and women about Jesus Christ. It is dark outside at night, and the travellers come in to the light. While waiting for the trains, they sometimes feel lonely and come over to the window and talk. Then I have my chance of telling them about my Lord and Saviour."

Why She Gave Up Her Revolver

I said to her, "Do you mean to tell me that you are here night after night and no friend with you"? "Oh," she replied, "I have a Friend here"! "I beg your pardon," said I, "whom do you mean"? She replied, "My Friend comes with me every night down the long walk, and stays with me until I return in the morning. Jesus is my Friend and my Protector, and I am here at night just because it is my choice to be here."

"For a year," she continued, "I carried my revolver in a belt around my waist under my coat. One night a woman came into the station to buy a ticket. During our conversation I learned that she had recently lost her husband, and that a supposed friend who had been trusted with her funds, had proven to be a rascal and robbed her of everything. She

was on her way to end it all. I talked with her of the love of Christ and pointed her to Him for comfort, and then I said, 'Let us see what the Bible says.'

"I turned from the window to get the Bible, and picking it up I said, 'We will open it, and whatever God gives us we will take as His message for you and for me.' It opened to Isaiah 54:17, 'No weapon that is formed against thee shall prosper.' It is indeed not only for you but for me, said I, and that morning when I went to my home I took off my belt and laid it with my revolver aside, and took God as my Protector forevermore. I have never carried a revolver since, and I have never found greater joy in His service.

"Some weeks ago two men came into the station one cold rainy night, one of whom (as I discovered) had delirium tremens. He began to scream and run around the room crying, 'They're after me! They're after me!' I left the office and went out into the waiting-room and said to him 'Sit down here. Nothing will harm you. Keep still.' Then I went into the women's room and brought out a rocker and told him to occupy it. Then I said, 'I am going to the phone to call the doctor, and I want you to sit still until he comes. There will be no bill to pay for this, as I will call the company's physician.'

"It took me some time to get in touch with the doctor, but as soon as he learned what the trouble was he said, 'I will come right down.' In the meantime the man had become boisterous again and was running around the room, jumping over the seats and crying, 'They're after me. They're after me.'

"I walked out into the room again, put my hand upon him, and caused him to be seated and kept him there until the physician came. When the latter went back with me to the office after ministering to the man, he said, 'I think the only thing to do is to take him to the jail, for he will need treatment for several days before he is a well man.' So they hurried him away in an auto to the jail.

Setting a Tramp at Work

"However, the other man remained in the station and after they had gone he came to my window and said, 'I am not a Christian. I am a member of the Roman Catholic church, and I do not believe as you do.'

"I pointed him to Christ and asked him why he 'tramped around the world instead of settling down as a respectful Christian man ought to do. 'Now,' I said, 'I will let you stay here beside the fire all night. I will trust you, and then tomorrow you must go over to the factory and ask for work.'

"O,' he said, 'there is no work to be had.' 'Oh, yes,' I said, 'there is, and if you do not find it in one factory you must go on and seek it in another. You must at least try three

places before I shall be satisfied that you can find no work in this town.'

"The next morning he left me and I saw nothing of him until about two weeks later, and then as I was leaving the office one morning I went around to Factory No. 1 and saw him there loading cars. How happy it made me I can scarcely tell."

She related another story, how that one stormy night some months earlier a bus came down from the city carrying a passenger for the same 1:06 train. After alighting he came to the window and asked, "How is the train?" She replied, "It is over two hours late."

Thus a conversation began, and she found that he was a representative of a Chautauqua. By and by in one of the periodicals of that movement there appeared a story written by him concerning the night that he had to spend a couple of hours in a little station in southern Michigan. He went on to tell how vexed he was when he learned that the train was over two hours late, but how when it finally came into the station he said to himself "I wish the train had been a couple of hours later because of the Christian privilege I have had of talking with the woman station agent."

What an illustration this is of "sowing beside all waters!" What a testimony to what one of the weaker vessels may do for God and for Jesus Christ if she be truly consecrated to His will! What a testimony to the accomplishment of the power of God in the soul of even the feeblest of his witnesses who will trust Him!

What courage and devotion this young woman showed, and what a reward she was reaping night after night, and what a glorious morning awaits her in that day when the Lord Jesus Christ shall come and bring His reward with Him!

DISCIPLESHIP

I thought it hard that Christ should ask of me To walk through life along a blood-marked way,

And thus it was, I shrank back, tremblingly, Then paused, and bowed my head, and said Him, Nay!

But looking down I saw, with tear-dimmed eyes,

That all the blood-marks came from pierced feet,

At which I learned, with sad yet glad surprise, That they were proofs of love, enduring, sweet;

'Twas thus again, I looked on Christ's dear face

And once again, began to follow on;— Since then, I've only thought of His great grace,

And fear of blood-marked ways is wholly gone.

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Pray for Boston

An Appeal from One of Its Christian Leaders

IN VIEW of the coming of William A. Sunday to Boston in November, there will be great enthusiasm and thousands will profess to become Christians, and much reform perhaps accomplished, such as the probable reduction of the liquor traffic, etc.

Yet, recognizing that much display of "power" is natural (psychical), and that "fleshly means produce fleshly results," and that many are thereby deceived; and recognizing further that comparatively few of the Lord's people see such work in its scriptural light; it is impressed upon me that those who do should humble themselves before God in confession and supplication for a reviving of inward faith and outward conduct among the genuine children of God.

Of course there are to be hundreds of "prayer meetings" held in private houses for the express purpose of praying for a "blessing upon the work." Yet unless there is a decided work of grace first in the hearts of the Lord's people, the praying is not likely to be "in the Spirit" (Eph. 6:18; Jude 20).

"The church" in Boston is acknowledged to be in a very low estate; i. e., the company of genuine believers "in Christ" in distinction from the great "mixed multitude" that form the more visible portion of the churches.

And the city is very wicked—appallingly wicked religiously; much immorality among both high and low; lawlessness increasing alarmingly among the young. Catholicism reigning! No pastor or editor speaks a word in opposition—their "boycott" is powerful and

to be feared.

We know there has always been a reviving of God's people first, in the past history of the church, before there has been any marked manifestation of the Spirit's work in the awakening and conversion of the unsaved.

What a temple cleansing in Hezekiah's time! Then came the spiritual blessing. Eight days they were bringing out all the "uncleanness" from the inner rooms of the Lord's house!

The strength had departed from Israel at Ai, when just before at Jericho it was so gloriously seen—and caused by only one man's sin! The sin had to be brought to light and dealt with before further blessing was possible. Note also Daniel's prayer in view of Israel's captivity in Babylon—it is nearly all confession. Surely Daniel had no part in the "departing from the Word of God"—yet he counts himself in with them!

There seems to be the utmost urgency for asking for prayers for the church in this city; that the "Spirit of truth and of holiness" would awaken the genuine children of God here to recognize, acknowledge before, and put away all unbelief and disobedience; that there may be no hindrance to the Spirit in setting forth Christ in His person and work as Redeemer and Saviour, with truth and fulness; and by whom He will; that there may be genuine additions to His Body of "such as are ordained to eternal life"; and that there may be truthful conditions into which such believers may be received for their further salvation and upbuilding.

And to Him be all the glory, Amen.

Summer Conferences

THE MOUNTAIN LAKE PARK BIBLE CONFERENCE

Judged by the testimony of those in attendance, the second Bible Conference conducted by The Moody Bible Institute at Mountain Lake Park, Md., August 13-20, 1916, was a distinct success. The attendance was forty per cent larger than that of last year. Every speaker announced in the Conference program number of the Institute Bulletin was present.

One of the most marked features of the conference was the high level of interest developed at the very beginning and steadily sustained throughout. It is not unusual for such a conference to experience at some point during its progress a sag of interest, but this was not noticeable at Mountain Lake Park this year. From the opening message on "The Victorious Life" by Charles G. Trum-

bull, to the call to full salvation by Paul Rader, each speaker seemed to fit into his or her place in a well ordered, symmetrical program, which reminded one of the pervading and presiding control of the Holy Spirit.

The back-bone of the conference from beginning to end was the eleven o'clock hour of Bible exposition by Dr. James M. Gray, in which he led the conference, as a Bible Class, through the First Epistle to the Corinthians. Many were the testimonies of those in attendance, to the blessings in personal life and to the revelation of the practical value of Bible study which resulted from this exposition. The nine o'clock prayer service conducted each morning by Dr. Gray grew increasingly precious throughout the conference and was well attended.

The ten o'clock period was made memorable

to many by the searching messages on "The Victorious Life" by Mr. Trumbull, who was followed by Attorney Fred L. Rosemond in several suggestive studies.

Later in the Conference at this hour, and in the afternoon, there were heard the unique discourses by the Rev. M. E. Dodd, D. D., of Shreveport, La. Dr. Dodd was the enthusiastic exponent of the use of the Bible by pastors in their church work. He illustrated in a most striking fashion the art of Bible exposition in evangelistic preaching. Some forty ministers publicly expressed their purpose to be Bible preachers henceforth as formerly had not been the case.

Another rich treat of these periods was the ministry of Miss Elinor Stafford Millar, which culminated in a most impressive service of dedication on the last day of the Conference, when some sixty young people offered themselves for missionary service or any other work to which God may call them.



Entrance to Auditorium, Mountain Lake Park, Md.

The popular evening sessions drew large audiences. Dr. R. M. Russell, Professor of Bible Doctrine and Homiletics at The Moody Bible Institute, was used of God in several inspiring addresses on great doctrinal themes.

Pastor Joseph W. Kemp of Calvary Baptist Church, New York City, delivered several expository addresses along prophetic lines which were highly appreciated because of their pertinence to present day world conditions.

Prof. Melvin G. Kyle presented on a number of evenings, interesting stereopticon lectures illustrating the out-door life of Christ, making more real the topography of the country and the everyday life of the people among whom He did His earthly work.

The Conference was favored with an address on evangelism by Evangelist L. K. Peacock; an illustrated presentation of the work of the Africa Inland Mission by Howard A. Banks of Washington, D. C.; a discussion of

rural church problems by Rev. Ellis Rittenhouse of Cairo, W. Va.; and an interesting talk on rescue mission work by Pat Withrow of Charleston, W. Va., including the impressive narrative of his own conversion.

The latter part of the Conference was given increased interest by the presence of Mr. and Mrs. Ralph Norton who have recently come from their work with the Belgian soldiers, and from fresh views of the awful battle-front in Europe. Large audiences attended the meetings addressed by them and profound impressions were made by their story of God's wonderful leading and blessing.

The coming of Paul Rader and Arthur W. McKee for the closing services of the Conference was heralded widely throughout the surrounding country and drew a great many people from the countryside to the services on the last Sunday. Mr. Rader's preaching of the gospel would have been worth while in any Bible Conference if for nothing more than

an object lesson of preaching the true, full message of salvation, but in this instance God was pleased to graciously bless His Word to hundreds of Christians who were led into a life of fuller surrender, as well as others who accepted Christ as their Saviour.

The blessing which attended session after session seemed to move steadily up to a great climax on the closing day. God laid His hand of power on Dr. Gray as he preached on "The Resurrection" and that last Sunday morning service will not be soon forgotten by those who were present. In the afternoon and evening Paul Rader was used in mighty appeals that made Christ more real to hundreds of people.

The music of the Conference was conducted by Prof. E. O. Sellers who also gave several lectures on Sunday-school problems during the Conference.

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from 350 to 1500. The expenses of the Conference, except those incurred in advance of the Conference, were fully covered by the offerings and promises made at the Conference.

The Mountain Lake Park Association extended another invitation for The Moody Bible Institute to conduct a conference again in the summer of 1917 and their request was earnestly endorsed by the people in attendance. The decision of the Institute regarding this matter will be made known through these pages in due season.

ference was the wonderful addresses given by Rev. A. B. Winchester, minister of the Knox Presbyterian Church of Toronto.

The Rev. Ford C. Ottman gave an address on "Messianic Prophecy," and, as usual, took things old and new from the precious Word.

The music at each session of the Conference was under the direction of the Rev. Charles L. Evarts, associate of Mr. C. M. Alexander. The Conference was brought to a close on Sunday morning, August 13, with a sermon by Rev. Dr. J. Wilbur Chapman, on



Rustic Bridge at Island, Mountain Lake Park, Md.

THE PROPHETIC CONFERENCE AT STONY BROOK

This Conference, held August 6-13, was opened with a sermon by Rev. Dr. John F. Carson, President of the Stony Brook Assembly. The devotional services were conducted each morning by the Rev. Dr. George H. Dowkontt.

The Rev. Lewis S. Chafer, in a series of addresses on "The Church," presented the problem and revelation of the Church in the New Testament, in a clear and convincing manner.

The Rev. George E. Guille presented, "The Church in Old Testament Typology." The Rev. William Allan, of the Clarendon Street Baptist Church of Boston, presented from the preacher's standpoint the doctrine of the Second Coming of Christ, and in such a manner as to show the value of the doctrine as a practical and preachable one.

The great outstanding feature of the Con-

ference was the wonderful addresses given by Rev. A. B. Winchester, minister of the Knox Presbyterian Church of Toronto.

The Conference, unique in its character, is affording an opportunity to many who are seeking light on present day problems in the Truth of God's Word, and many were there who are going back to their work with greater confidence and more power because of the sane biblical exposition to which they were privileged to listen. The attendance at this Conference was the largest in the history of Stony Brook, and ministers and Christian workers were present from widely extended portions of the country.

MOODY CHURCH BIBLE CONFERENCE

The second annual Moody Evangelistic, Missionary, and Bible Conference was held at Cedar Lake, Ind., Aug. 26-Sept. 4. Paul Rader, Pastor of the Moody Church, conducted the conference, assisted by W. Leon Tucker, Charles Inglis, Sara Palmer, Pastor



A Morning Gathering at Moody Church Bible Conference, Cedar Lake, Ind., Sept. 4, 1916

Philpot, President Charles A. Blanchard, and Dr. A. B. Simpson. Rev. F. A. Steven of the China Inland Mission gave several missionary addresses. Mr. and Mrs. Ralph Norton

told of their work among the Belgian soldiers. The music was in charge of Mr. and Mrs. Arthur W. McKee, assisted by Mr. and Mrs. Foss Fellers, and others.

In the September "Christian Workers Magazine," page 26, we published an article on "Wit and Wisdom in Advertising the Meeting" by a singing evangelist. The copy for this article



Edward Clare Harding

was received without a signature. Since publishing same, we have had it called to our attention that this was written by Mr. Edward Clare Harding, whose picture we are pleased to present herewith.

A LITTLE FARTHER

By Jessie M. DeWitt

Let us go a little farther,

Let us seek the higher ground;

Let us never be contented

Till abundance we have found:

There are peace and power unbounded,

There are depths of joy unsounded;

There is measure, full and rounded,

Just a little farther on.

Let us go a little farther,

Let us seek the better part;

Let us pray the Lord for vision

To inspire the hand and heart.

There are fields in need of seeding;

There are harvests white for reaping;

There are sheep we might be feeding,

Just a little farther on.

Let us go a little farther,

Let us seek the greater things;

Let us win the richer blessing,

Consecrated service brings.

There are souls in anguish dying;

There are heathen voices crying;

Open fields of service lying

Just a little farther on.

Let us go a little farther,

Let us seek to win the prize

That the Lord of all the faithful

Has prepared beyond the skies.

There, a starry crown awaits us;

There, our loved ones wait to meet us;

There, our Father waits to greet us,

Just a little farther on.

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THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted By James M. Gray

FIRST THESSALONIANS

REMINISCENT

Chapters 1-2:16

For the story of the founding of this church by Paul, examine Acts 17. We call the first section of the epistle the reminiscent part, because the apostle is referring to what had taken place in Thessalonica at that time.

1. It opens with the usual salutation, 1:1, in which Silas and Timothy are named with Paul, not as co-writers, but co-workers with him when in that city, and so known to the church.

2. The thanksgiving follows, (vv. 2-4), in which is mentioned a triad of graces (v. 3) that had been produced in these young Christians, testifying assuredly to their election of God (v. 4).

3. Next comes a testimony to, the church of the deepest interest (vv. 5-10). Through receiving the Word of God in the Holy Ghost, they had become imitators of Paul and of the Lord (v. 6) to such an extent that all the saints throughout Greece were reaping a blessing from their lives (v. 7). Travelers passing from them to other parts, were carrying the news of what God had done for them, so that Paul's own witness was made unnecessary (v. 8). It was an evidence of his ministry among them as the result of which they had "turned to God from idols" (a "work of faith"); "to serve the living and true God" (a "labor of love"); and to "wait for his Son from heaven" ("patience of hope"). The explanation of it all is found in verse 5.

4. The testimony to the church leads to a testimony concerning himself (2:1-16), not for his own praise, but the magnifying of the grace of God in him. In verse 5 of the previous chapter, he had shown that the wonderful result of the gospel among them was explained by the power of the Holy Ghost, with which it had been preached; and this power, in turn, was explained by the "manner of men we were among you for your sake." Again, in verse 9 he referred to the "manner of entering in we had unto you," while in chapter 2, he expatiates upon it. In other words, "the manner of man" he had been was expressed (a) by courage and devotion (cf. verses 1 and 2 with the story in Acts 16). (b) By faithfulness and impartiality. His preaching had not been of deceit (error), uncleanness, guile, flattery, covetousness, or vainglory. The gospel had been committed to him by God

as a sacred trust; and since to God he must give account of his stewardship, he ministered it not to please men but God, "which trieth our hearts" (vv. 3-6). (c) By kindness and affection. His gentleness was like that of a mother nursing her children (see R. V.). His affection was shown in the self-denying labor of tent-making in which he engaged to earn his living, that he might "not be chargeable" to them for his support (vv. 7-9). (d) In holiness and consistency of life (vv. 10-12). No wonder therefore that they received his message as the "Word of God" and not the word of men (v. 13); nor that it should have effectually wrought in them as it did "in the churches of God in Judea" (vv. 14-16).

Questions

1. Have you read Acts 16 and 17 in connection with this lesson?
2. Why is this lesson called "reminiscent"?
3. Why are Silas and Timothy named?
4. What triad of graces was seen in these young Christians?
5. How do you explain 1:7?
6. What is the theme of chapter 2?
7. How had Paul's Christian character been exhibited among the Thessalonians?
8. What was the result?

PERSONAL AND CONGRATULATORY

Chapters 2:17-3

1. Paul's Desire to Revisit the Church (2:17-19).

Satan hindered in the execution of this desire in ways indicated in Acts 17, viz., by stirring up opposition on the part of the Jews. Observe the teaching here as to the personality of Satan, his hatred of the true church, and the power he has to use agents in opposition to it. Paul's desire to visit the church is explained by his interest in the saints (v. 19). Observe here the reference to the second coming of Christ, and the teaching of Paul that he would then meet his converts, and know and rejoice over them in the Lord's presence. What an answer to the question so often raised, shall we recognize each other in the future life!

2. Timothy's Mission to the Church (3:1-5).

Refer to Acts 17, and observe the circumstances under which Paul was left at Athens. Driven out of Thessalonica and Berea, by persecution, the brethren had sent him there. Observe the reason why Timothy was returned

to Thessalonica; to establish and comfort the young saints (v. 2). Their affliction arising out of their faith was great, and though they had been warned of it (v. 4), yet they might have succumbed under it, and Paul's labor on their behalf would in that sense have been "in vain" (v. 5).

3. Timothy's Report of the Church (vv. 6-10).

Their faith was firm, their love warm, their remembrance of Paul keen, and he was comforted. This was life for him, to know that his children in the faith stood "fast in the Lord." (v. 8).

4. Paul's Prayer for the Church (vv. 11-13).

That he might see them again and that their love might increase toward one another, and toward all. But all this would be fulfilled in permanent perfection only at the coming of Christ (v. 13).

Questions

1. What are the four main points of the lesson?
2. How did Satan hinder Paul?
3. What light does this lesson throw on the question of future recognition of believers?
4. Why did Timothy return to Thessalonica?
5. What was the nature of his report to Paul leading to the writing of this letter?

HORTATORY AND INSTRUCTIVE

Chapters 4:1-5:12

Timothy reported some things that called for exhortation and instruction. In the first place, fornication was indulged in by some who had no proper understanding of its sinfulness (vv. 4:1-8). This inconsistency is probably explained by the circumstance that the church was composed of Gentiles chiefly, rather than Jews. (See Acts 17 and compare such passages in the epistle as 1:9). Paganism, out of which they came, knew not the meaning of "sin," and as for "fornication" it may be said to have been part of their religion, just as the grossest licentiousness is now connected with certain forms of heathen worship. Under these circumstances these young Christians may have been slow to apprehend their duty in the premises and the real meaning of "sanctification." This exhortation had its effect, however, for in Paul's second epistle to the church he does not mention the offense.

In the second place, the imminency of our Lord's return which had taken hold of this church, had reacted in some cases in the direction of idleness (vv. 9-12). If He were coming so soon, why such carelessness as to physical necessities? The answer is practically that of John Wesley, that if one knew He would come tomorrow, the duties of today should be performed just the same. "Study (or be ambitious) to be quiet," attend to your business, work for two reasons: (a) that you may be able

to pay your honest debts, especially to the world's people with whom you deal, and (b) that you yourselves may have your physical necessities supplied (v. 12).

The Dead and the Living Saints at Christ's Coming

But the chief difficulty in the church was doctrinal, arising also out of a misapprehension about the Lord's second coming. The difficulty concerned the relation of the dead to the living saints at His coming (vv. 13-18). There was a fear that the departed would be at some disadvantage in the matter of time when that event took place. But Paul teaches (a) that the dead saints will return with Christ (v. 14); (b) that their bodies shall be raised first (vv. 15, 16); (c) that the translation of the living saints shall then follow (vv. 17, 18). In other words, something like that which took place in the lives of Enoch and Elijah in earlier dispensations, will take place in the life of the whole church, i. e., the true body of Christ in the present dispensation. Paul taught this "by the word of the Lord" (v. 13), which means not any word which our Lord spake on the subject while on earth, but a special revelation vouchsafed to Paul after He had arisen from the dead.

The subject is continued into the fifth chapter where the first three verses treat of the condition of the world when Christ comes, and the next eight are an exhortation to the church. The world will be taken unawares, but the church should not be so taken (vv. 4, 5). To guard against this the church should be wide awake concerning this doctrine and the hope of His coming (vv. 6-8). The reason for this is that while "wrath" awaits the world in that day, "salvation" in the fullest sense awaits the church (v. 9). Whether we are "awake," i. e., alive on the earth when He comes, or "asleep" and come with Him, we shall "live together with Him" as the close of the preceding chapter indicated.

Questions

1. What three subjects called for exhortation and instruction?
2. How do we explain the presence of "fornication" in this church?
3. What reason is there to believe that Paul's words were heeded?
4. What probably led to idleness?
5. How does Paul meet the situation?
6. What was the doctrinal difficulty in this church?
7. What three things does Paul teach about the second coming of Christ for the church?
8. What shows that the world will be unprepared for His coming?

CONCLUSION

Chapter 5:12-28

This is a brief lesson, but the text is suf-

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ficiently distinct from the foregoing to warrant separate treatment. It is hortatory and instructive as that was, but exhortation prevails.

"Them which labor among you" (v. 12) are doubtless the elders of the church Paul had set over them. "To know them" is the same as "to esteem them" (v. 13). But this esteem is associated with a joint responsibility with them for the proper discipline of the church (vv. 14, 15). "The feeble-minded," has reference not to intellectual but spiritual defectiveness—not strong in the qualities of faith and hope and courage.

Joy should be perpetual (v. 16) because it does not depend on outward circumstances, but an inward condition. Prayer should be "without ceasing" (v. 17), not in the sense that nothing else was to be done, but that this should be the habit. The true believer talks with God more continually and intimately than with any human being however near and dear. "Thanksgiving" always accompanies prayer (v. 18). "This is the will of God * * * concerning you," may mean the thanksgiving itself, or it may mean the experience which calls for it. Note that we are not commanded to be thankful for everything, but in everything. Of course, only the true believer is here in mind, as indicated by the expression "in Christ Jesus." (See our lessons in Ephesians and Colossians).

The next four verses have a close relationship. "Prophesying" (v. 20), as we judge from 1 Corinthians 14, was apt to be despised in comparison with other spiritual gifts; but to despise it in the sense that its proper exercise was restricted would be to "quench the Spirit" (v. 19) and thus "limit the Holy One of Israel." To be sure there was a danger of false teaching coming in by that channel, but the remedy is in verse 21, especially in view of the general caution in verse 22, which should read "avoid every form of error."

The prayer of verse 23 is beautiful and convincingly determining that man is a trinity. Some think that Paul is here again, expressing his conviction or hope of an imminent return of our Lord, and praying for their "spirit and soul and body" to be kept entire, intact, i. e., without death until then, though the next verse rather raises a question as to that.

Note the authority and importance attaching to an inspired letter of this kind (v. 27).

SECOND THESSALONIANS

THE THANKSGIVING

Chapter 1

This epistle was written by Paul soon after the previous one, and for a reason not very different. Acts 17 shows that Paul emphasized the second coming of Christ at Thessalonica,

which is corroborated by 1 Thessalonians 1:10. It grew out of this that the anxiety was felt touching the relation of the dead to the living saints at His coming, which was dealt with in 1 Thessalonians 4:13-5:12. But another error arose from the same source which was fostered by false teachers. These had even forged a letter in Paul's name, claiming that "The day of the Lord" had already come, alarming many and leading them astray (2:1, 2). To meet this Paul writes this second letter, the chief interest in which begins at the "thanksgiving" for their growing faith and abounding love (1:3). All this was in the midst of persecutions and afflictions endured because of that faith (v. 4), and was a token to them that God had counted them worthy of the kingdom of God which was to be set up when Christ came (v. 5). The church would be at rest with Christ in that "day" when those who afflicted her would themselves be afflicted (vv. 6, 7). But the "day" Paul now has in mind does not synchronize precisely with the coming of the Lord for His church as taught in 1 Thessalonians 4:13-18. In other words, to rehearse what has been taught in other parts of this commentary, the second coming of Christ is an act of two scenes. There is a "coming" for His church when the latter shall be caught up to meet Him in the air, and then, after an interval, how long or short it is impossible to say, there is a "coming" or a "revelation" in judgment on the unbelieving and wicked nations of Christendom that are left behind. It is this latter aspect of the second coming, that associated with judgment, which the Old Testament prophets are ever speaking of as "The day of the Lord." They say nothing about His coming for His church, as indeed they say nothing about the church, but focus their attention upon the end of the age, when only Israel and the Gentile nations will be on the earth and the church shall have been taken away.

That Paul is speaking of this, here is indicated in verses 7-10. The Lord Jesus will be "revealed from heaven with the angels of his power" (R. V.), "rendering vengeance." This shall take the form of "everlasting destruction from the face of the Lord and from the glory of his power." This is not annihilation, it is well to observe, but conscious separation from Him. And the time it will take place is "When he shall have come to be glorified in his saints" (v. 10). The Greek second aorist is used here, indicating that the event spoken of, the glorifying of Christ in His saints shall have taken place. In other words, it is after the translation of the church, as we understand it, that "the day of the Lord" is ushered in with its attendant judgments.

The apostle closes his allusion to these matters with the prayer of verses 11, 12.

Questions

1. What can you recite as to the occasion for this epistle?
2. What shows the boldness of the false teachers in this case?
3. For what does Paul thank God on behalf of these Thessalonian Christians?
4. Of what were their afflictions a token?
5. What can you recite about the second coming of Christ?
6. What do you understand by "The day of the Lord"?
7. When will it be ushered in?

THE REVELATION OF THE MAN OF SIN

Chapter 2

At this chapter we have the reference to the false teachers and their teaching. The first two verses should be read in the Revised Version, which brings out the meaning clearer, for what the false teachers said was, that "The Day of the Lord is now present." Therefore, what the apostle announces to take place before that "day" comes, does not apply to the coming of Christ for His church (an event which, so far as we know, may be very near), but to the judgments that are to fall on the ungodly after the church has been taken away. Such is the significance of verses 3 and 4.

That which is to take place is (a) "a falling away," an apostasy in Christendom, and (b) the revelation of "the man of sin" (or lawlessness). This "man of sin," who was foretold by Daniel, by Zechariah, and by Christ Himself as we have seen, is described as opposing and exalting himself against "all that is called God," in the sense that he gives out that he himself is God, and men are ready to believe him. "The temple of God" (v. 4) as we have seen (Dan. 9; Matt. 24), is the Jewish temple re-erected in Jerusalem, for the Jews are to return there, at first in an unconverted state so far as the acceptance of Jesus as their Messiah is concerned.

The apostle had informed the Thessalonians of these things when he was with them (v. 5), and furthermore that a restraining power was holding back the full development of this "man of sin" until his time came (v. 6). Just what this power is we are left to conjecture, but doubtless it is the Holy Spirit who dwells in the church. Imagine the church translated out of the earth, and the ascent of the Holy Spirit in consequence, and what restraining power would be left to hold back the hordes of wickedness in the earth, and prevent Satan from having his way in the full development of "the man of sin"? The doom of the latter is given in verse 8, and an added description follows in verses 9 and 10. Satan gives him his power, but he is able to deceive only those who "received not the love of the truth" (v. 10). The

truth was revealed to them and rejected, for which reason that moral and spiritual weakness which made them a prey to the delusion, fell upon them as a divine judgment (vv. 11, 12). There is a solemn warning here for those who are being tempted by Spiritualism, New Thought, Christian Science and kindred teaching.

It is a relief to turn to the apostle's address to the true believer in verses 13-15, and as we close the lesson let us for ourselves offer the prayer of verses 16 and 17.

Questions

1. Have you read verses 1 and 2 in the Revised Version?
2. What did these false teachers teach?
3. To what event do verses 3 and 4 apply, in general terms?
4. What two things must transpire prior to the "day of the Lord"?
5. What is intended here by "the temple of God"?
6. Who, presumably, is holding back the full development of this apostasy?
7. What is the doom of "the man of sin"?
8. What class of people only will he be able to deceive?
9. What warning have we here?
10. Have you offered the prayer of verses 16 and 17?

CONCLUSION

Chapter 3

The concluding chapter consists of an exhortation to pray for its author (vv. 1, 2), an expression of his confidence in the faithfulness of those he is addressing (vv. 3-5); a command to them concerning their separation from the unfaithful (vv. 6-11); a command to the unfaithful themselves (vv. 12-15), a benediction and a superscription (vv. 16-18).

There is but one thing for which Paul would have them pray on his behalf, viz., that he may be "delivered from unreasonable and evil men." These men were in the church in the visible sense, not the invisible, for they did not have "the faith" (R. V.). It was these more than the people outside who were hindering the Word from running and being glorified.

What a sweet thought that is in verse 5, "the patient waiting for Christ." It is only the scoffer, walking after his own lusts, who says, "Where is the promise of his coming?" (2 Pet. 3:3, 4). Let us not through any undue impatience be classed with them. He "will come and will not tarry" (Heb. 10:3, 7).

The unfaithful ones are the same as he addressed in 1 Thessalonians 4:10-12, and who evidently did not heed that exhortation. And yet, they might be saved men notwithstanding (see v. 15).

The token of validity (v. 17) is interesting in the light of 2:2. Hereafter the forger will have to be doubly bold.

No questions are required for this lesson.

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Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

October 8

Paul Before Felix

Acts 24

Golden Text.—“Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.”—Acts 24:16.

I. The Occasion (v. 1). To prevent the Jews from killing Paul he was sent to Felix at Caesarea, under guard. Felix postponed his hearing till the arrival of his accusers. The importance of the occasion is seen in that so prominent a person as the high priest should journey to Caesarea with a Roman lawyer to accuse him.

II. The Indictment (vv. 2-9).

1. “A pestilent fellow” (v. 5). The term indicates a fellow utterly base and corrupt—a plague. This part of the charge doubtless grew out of Paul’s stern rebuke of the high priest at the time when he ordered him smitten on the mouth at Jerusalem (23 : 2, 3).

2. An inciter of rebellion throughout the Roman Empire (v. 5). This they hoped would bring him into conflict with the Roman power.

3. A ringleader of a sect—a heretic (v. 5). This was designed to throw contempt and suspicion upon the Christians.

4. A desecrator of the temple (v. 6). This arose from the gross misrepresentation of Paul concerning the introduction of Greeks into the temple (21:28).

III. The Defense (vv. 10-21). This is a splendid example of the strength and dignity of a man whose life is “hid with Christ in God” (Col. 3:3), having nothing to conceal, and who will not suppress or distort facts. Note:

1. The Charge of Seditious Is Denied.

a. The time was too short (v. 11)—“It being but twelve days since I went up to Jerusalem to worship”—and half that time had been spent as a prisoner with the Romans.

b. His conduct while there disproved it (v. 12)—he disputed with no man in the temple, neither did he make any attempt to incite the people in the city nor in the synagogue.

c. He challenges proof of their accusations (v. 13). There were no witnesses to prove the charges, therefore there was nothing more to be done.

2. The Charge of Heresy is Denied. He admits that he belongs to the followers of Jesus, but denies that Christians are schismatics. He

admits that he is of the “way which they call heresy,” but clearly shows that it is in keeping with the Hebrew religion, because:

a. He worships the same God (v. 14).

b. He fully believes in the same Scriptures (v. 14).

c. He has the same hope of a resurrection of the dead (v. 15).

It should be observed that Paul does not declare that he practices all things in the Scriptures. Some things are true which are no longer in force. He believed all that was in the Bible, and was able to apply it according to its intentions, but many of the literal teachings of the Bible have their limitations.

3. The Charge of Sacrilege is Denied. Verses 17-21 show:

a. That he had come all the way from Greece to worship at the feast.

b. That he had not come empty-handed, but had brought alms for his nation.

c. That there were not competent witnesses present to testify as to his behavior in the temple.

IV. The Sequel (vv. 22-26). Wicked as Felix was, Paul’s manner somewhat won his favor, and though he did not release him, yet he gave him an indulgent imprisonment (vv. 22, 23), which in turn contributed to Paul’s opportunity as seen in verses 24 and 25. We do not know what prompted Felix in sending for Paul, but whatever the motive, the latter was not slow to use the opportunity to preach Christ to him and his companions.

Observe:

1. The Personal Appeal.

a. “Righteousness.” This was proper, for Felix stood in the place of a judge to dispense justice between man and man. He needed just this kind of preaching, for he was being influenced by the expectation of a bribe (v. 26), and was disposed to deal unjustly with Paul for the sake of money.

b. Self-control, “temperance” (v. 25). This had particular reference to the life Felix was then living in adultery with Drusilla.

c. “Judgment to come.” The righteous retribution which God will ultimately bring upon all offenders. This appeal is a good example for Sunday-school teachers today.

2. The Profound Impression (v. 25). Felix was terrified—“trembled.” His heart was laid bare, and in the light of the judgment to come he was troubled.

3. The Foolish Excuse—waiting for a convenient season (v. 25). Though terrified with the prospect of the judgment to come upon him for his sins, he was not ready to break away from them. So far as known, the convenient season never came. Will it be so with some member of your class? Ask them the question.

October 15 The Appeal to Caesar Acts 25

Golden Text.—“It is enough for the disciple that he be as his master, and the servant as his Lord.”—Matt. 10:25.

I. Paul Before Festus (vv. 1-12).

1. Favor Desired Against Paul (vv. 1-3). More than two years had elapsed since Paul was tried before Felix. During all this time this murderous hatred of the Jews continued to burn against Paul. They took advantage of the presence of the new ruler, who had come to Jerusalem to become acquainted with the affairs at the central city of his dominion, to carry out their plot to kill Paul. They ask that he be brought to Jerusalem for trial, intending to lie in wait and kill him on the way.

2. Grievous Complaints Laid Against Paul (vv. 4-7). Festus refused to bring Paul to Jerusalem, but agreed to give them an opportunity to accuse him if they would go down to Caesarea. This refusal is evidence of the overruling hand of God. The natural and expected thing for this time-serving politician to do would have been to grant their request. The Lord who had said, “So must thou bear witness also at Rome,” causes this man to co-operate in getting his servant to Rome. They go, but are unable to prove anything against him.

3. Paul's Defense (v. 8). He declared his innocence of the charges brought against him—he neither offended against the law of the Jews, the temple, nor Caesar. His record was absolutely clear.

4. Paul Appeals to Caesar (vv. 9-12). Festus, willing to please the Jews, proposes to send him to Jerusalem for trial. For this Paul issues a rebuke to Festus by asserting that he very well knew that he was innocent, and that to grant the Jews' request would be unjust. Seeing that it was impossible to get justice before Festus if such a course were pursued, Paul exercises his right as a Roman citizen, and appeals to Caesar. He well knew that to go to Jerusalem meant death, and since Festus was too much of a time-server to release him when he knew he was innocent, he employed this radical step as a last resort. His failure to release an innocent man placed Festus in an awkward position—he can give no explanation, as

to why an innocent man should go to Rome for trial. For a man to appear before Caesar under such circumstances would cast reflection upon Festus. Festus took counsel as to what was best to do, but since the Roman law gave every man the right of appeal, there was nothing left for him to do but to grant it, so he said, “Unto Caesar thou shalt go.”

II. Visit of Agrippa and Bernice to Festus (vv. 13-27).

1. Who They Were. Agrippa was the son of Herod Agrippa, who murdered James and died under the most appalling circumstances, as recorded in Acts 12. Bernice was his sister, and doubtless was living in scandalous relations with him.

2. The Occasion of Their Visit (v. 13). To show respect unto Festus as the governor of Judea.

3. Festus' Perplexity Placed before the King (vv. 14-22). He declared that in Paul's trial before him the Jews had failed to bring anything to establish their charge against him, but that there was perplexity in his mind touching Paul's affirmation of the resurrection of Jesus (v. 19). It is evident that Paul's preaching had made an impression on his mind from which he could not free himself. It is quite striking that all sorts of men are obliged to face and give consideration to the fact of the resurrection of Jesus. Perplexity will always face the one who is unwilling to accept the fact of Christ's resurrection and yield to its power.

4. Paul before Agrippa (vv. 22-27). At Agrippa's request Paul was brought before him. His presentation was made the occasion of great pomp. The gathering was a gorgeous one. The royal visitors were accompanied by the military and civic authorities. Before this brilliant assemblage Festus announces his perplexity. Here is a man who has not been guilty of any criminal act, and yet has appealed to Caesar. With the hope of getting some light on the case from Agrippa, who was a Jew, he presents the matter to him. It is most striking how that every act in this drama brings Paul new opportunities to preach Christ and brings him further on the way to his goal—Rome.

October 22

Paul's Defense Before Agrippa Acts 26

Golden Text.—“I was not disobedient unto the heavenly vision.”—Acts 26:19.

Upon the visit of Agrippa and Bernice to Festus he laid before them his perplexity concerning the case of Paul. Agrippa expressed a desire to hear him; whereupon, it was arranged that Paul be brought before him for examination.

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I. Paul's Audience (25:23). It was a dignified, gorgeous assemblage before whom Paul was permitted to make his defense. The royal personages came in full state, accompanied with the military leaders and prominent men of the city. This made no difference to him, for he must witness to both "small and great." The gospel should be preached to all, regardless of wealth or station in life; for it alone can save.

II. Paul's Argument (26:1-23).

1. The Introduction (vv. 1-3). Being informed by the king that he was privileged to speak, Paul in a happy, conciliatory manner expresses his delight in that he now could speak and tell his case to one who was able to follow his line of argument; for Agrippa was an expert in questions concerning the Jews. Most of all was he happy in that he could now witness to him of the Saviour and perhaps lead him into the light of God.

2. The Absurdity of the Charge (vv. 4-12). He shows that his manner of life has been in strictest accord with the most rigid sect of the Jews. They charged him with holding a belief in the Messiah—a doctrine which all Jews believed (v. 7). He possessed the same hope as they—that of a coming deliverer, and reminded them of the fact that he was formerly most bitterly opposed to Christ as his zeal would prove (vv. 9-11).

These facts make the change from a persecutor to an ardent advocate all the more remarkable. It should be noted, however, that he differed from them in two points: (a) Jesus is the Messiah. (b) The Gentiles shall be saved through Him.

3. Paul's Supernatural Conversion (vv. 13-15). He had a vision—Jesus Christ appeared to him on the way to Damascus and revealed Himself to him.

4. Paul's Divine Commission (vv. 16-18). Jesus Christ commissioned him for His work. He was sent to the Gentiles: (a) To open their blind eyes. (b) To turn them from darkness to light. (c) To free them from Satan's power and turn them unto God. (d) That they might receive forgiveness of sins. (e) That they might receive an inheritance among the saints.

5. Paul's Consecration (vv. 19-23). As soon as he received his commission he obeyed, devoting his life to the carrying forward of the work entrusted to him. The vigorous prosecution of his work brought him into conflict with the Jews, for which they sought to kill him. One who passionately devotes himself to the prosecution of the Lord's work shall suffer persecution (2 Tim. 4:12). His teaching was in strict harmony with the teaching of the Old Testament Scriptures (v. 22).

III. Paul's Reply to Festus (vv. 24-26). Seeing how thoroughly in earnest Paul was,

Festus interrupted him, and charged him with madness, attributing his passion to the ravings of an unbalanced mind. Paul politely, yet most emphatically, denied the charge, asserting that the king knew that he was telling the sober truth, for "this thing was not done in a corner" (v. 26).

IV. Paul's Appeal (vv. 27-32). He courteously appeals to the king's knowledge of the works of Jesus and the prophets. He shows the works of Jesus and the teachings of the prophets to be closely connected, and urges Agrippa to act on this knowledge. Agrippa's answer indicates that he was almost persuaded (v. 28). Whether his answer was a contemptuous sneer or not, it is evident that his soul was mightily wrought upon. He saw and felt the claim of Christ upon him, but was unwilling to yield. Sad, indeed, that a man should be so near to eternal life and yet be lost!

October 29 The Voyage Acts 27:1-26

Golden Text.—"Commit thy way unto Jehovah; trust also in him, and he will bring it to pass."—Ps. 37:5.

When it was finally determined to honor Paul's appeal, he, with certain other prisoners, was delivered to a certain centurion named Julius, to be conducted to Rome. Accordingly, he entered the ship and started for Rome, the divine program for him.

I. A Stormy Voyage (vv. 1-20).

1. The Ship. Paul's voyage to Rome was on three different ships. First, a ship of Adramyttium, which bore him from Palestine to Myra on the coast of Asia Minor; second, a ship of Alexandria, sailing from Myra to Italy; third, the ship whose sign was Castor and Pollux (28:11), which bore him from Melita to Puteoli. Our lesson today has to do with his experience on the second of these.

2. The Company. Two of Paul's friends, Aristarchus and Luke, are permitted to go with him. This was a great kindness to him. Besides these three, there were two hundred and seventy-three in the ship (v. 37).

3. The Storm. The ship made little headway on account of unfavorable winds. Paul advised that they winter in Fair Havens (vv. 9-12), but his advice was unheeded. The gentle south wind deceived them, so they loosed from Crete, only to be soon overtaken by the tempestuous wind, called Euroclydon.

In verses 14-20 we have a most graphic description of the storm. They do everything possible to save the ship. They took up the boat which was towed behind; they bound great cables around the ship to strengthen it for the storm; they lightened the ship by bringing down from the masts and rigging

everything that was superfluous; and, finally; the cargo and tackling of the ship itself are thrown overboard.

All this seemed to be of no avail, so that all hope of being saved was removed. It seemed that wicked men and material forces were combined to prevent the great apostle from reaching Rome. However, this is only apparent, for these very experiences were overruled by God to bring good cheer and salvation to many on the way. We must remember that tempestuous winds as well as the soft breezes await God's faithful ones. We should be encouraged because the good hand of our Father directs all, so that we are but furthered on the way. These storms may call for a lightening of the ship—the casting overboard of its cargo, but the onward journey must and will be made. The presence of storms does not prove that we are going the wrong way.

II. The Serene Faith of Paul (vv. 21-26). To a man who did not know God, the failure of the sun and stars to shine for many days, the fading of all hope was natural; but to the man of faith, hope still burns brightly. God is just as near to His own in the midst of the stormy sea as in the quiet home. Those who are sent forth on His errands are just as safe as those at home. If we are on the pathway of obedient service, His angels will find us in the darkest storm.

Note Paul's behavior:

1. His rebuke for their failure to heed his advice at Fair Havens (v. 21). This was not mere taunt, but a reference to the wisdom of his former advice, urging them to give him a more respectful hearing. Paul's soul was too magnanimous to sit back and say, "I told you so," or to hold his tongue now because they would not hear him before. His great concern was that they might hear him now. This is an important lesson for us all.

2. He bids them be of good cheer (v. 22). He inspired them with hope.

3. He promises them safety (v. 22). Though the ship would go to pieces, every man's life would be saved.

4. The source of his information (vv. 23, 24). The angel of God had revealed it unto him. There is no darkness of storm that can shut out the angels, God's ministering servants, from those who believe and obey.

5. The reason of Paul's calm faith (v. 23). "Whose I am and whom I serve." God will take care of His own property (John 10:28, 29). Our faith grows strong when we realize that those who have been redeemed by the blood of Jesus (1 Cor. 6:19) are not their own, but God's property, and that He will see to it that His property is not lost. Paul was not ashamed to boldly confess his faith in God and own that he was His servant. Only those who in the days of calm have surrendered

to the Lord and faithfully served Him can in the midst of the most violent tempest lie back upon God's strength. Such confidence can only come from abiding fellowship with Him. True religion requires bold confession. Whenever we may be we should feel it incumbent upon us to confess Christ. True religion always brings calmness and trust to its possessors. Paul believed God, because His words were true. Let us believe all that God has spoken.

November 5

Shipwreck on Melita (Malta)

Acts 27:38-28:10.

Golden Text.—"Jehovah redeemeth the soul of his servants; and none of them that take refuge in him shall be condemned."—Ps. 34:22.

I. The Ship's Crew All Safe on Land (vv. 27-44). This was exactly as the Lord had said. We can rest assured that all that God has spoken shall come to pass, even though there be a broken ship, a brutal soldiery, and a perfidious crew. His promises and decrees are eternal and immutable. Aside from the fulfillment of God's promises, the most important part of this section is the splendid sanity which characterized Paul's actions on the way. As the ship is nearing the land, extra vigilance is required lest it be dashed to pieces upon some rock. Under these conditions, two things especially mark his sanctified common sense:

1. His vigilance had detected that the sailors were planning to escape. He knew how much they would be needed presently. He at once took steps to prevent their escape. He went straight to the man in charge and said: "Except these abide in the ship, ye cannot be saved." Why should he make such a declaration when God had said that all should be saved? Why did he not sit down and say that, since it is God's decree that they should be saved, it was no use for them to do anything? He was not one of those foolish men who ignore human agency. He practiced the truth that a genuine reliance upon God is the all-powerful incentive to human action. God's decrees always include the means for their accomplishment. Let this truth be received, and all controversy over God's sovereignty and man's freedom will cease. It does not destroy man's freedom, but furnishes the most satisfactory basis for its operation. Paul was a most practical man.

2. He knew that the famishing condition of the people was not the most favorable for the physical struggle which was soon to be undergone by the people when they must struggle through the water to the shore. So he gets them to take a substantial breakfast. His good sense made him to look after that which was necessary. It was no time to talk to these

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men about their souls, for their bodies needed the main attention. His prayer for that meal had more effect upon the people than his preaching would have had. Let us learn from this the divine method of administration, viz.: God overruling, while man trusts Him and acts. A vigorous faith manifests itself in reasonable action.

II. The Shipwrecked Crew on Melita (vv. 1-10). Through the storm they lost their bearings, and when they were safe on land they learned that the island was called Melita. Their experiences here may be noted as follows:

1. The hospitable reception by the natives (v. 2). They built a fire and made themselves as comfortable as possible from the cold and the rain.

2. Paul gathering sticks for a fire (v. 3). This is a fine picture of the world's greatest preacher and missionary not above picking up sticks for a fire. He was not afflicted with that false sense of dignity which incapacitates men for service. The ability and disposition to serve naturally, in whatever way, is the evidence of capacity for great commissions. All along the journey Paul busied himself in doing that which he could to help some one. Any service rendered in the right spirit is holy

work. Christ came not to be ministered to, but to minister.

3. Paul bitten by a venomous serpent (v. 3). With the sticks that Paul gathered there was a serpent. Perhaps it had already curled itself up for the winter sleep; but when the warmth of the fire aroused it, it darted at Paul and fixed its fangs upon his hand. This seemed a serious thing. The natives expected to see him fall down dead, yet he shook it off, nothing harmed. At first the natives concluded that he was an escaped murderer, and this was retributive justice being meted out to him. This shows that even barbarous people have consciences. When they saw that he was unharmed, they concluded that he was a god. This is a sample of the fickleness of public opinion and the false standard of popular judgment. In the popular mind a man soon passes from a murderer to a god, or more frequently the reverse. We should walk with God and fear not the blame, nor court the praise of the world.

4. Paul heals Publius' father (vv. 7-10). Now these people are getting some return for their kindness. When this man of note was healed others came also and were healed. To this they respond in appreciation by loading them down with the necessary supplies.

Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

October 15
The Appeal to Caesar
Acts 25

"Now when Festus was come into the province," (v. 1). A new governor was certainly needed for Palestine. Paul had awaited trial for two years while Felix, with itching palm, had cherished the hope that the prolonged imprisonment would bring a bribe to secure justice. The delay was a serious reproach to the Roman government, but was one of the "all things" that work together for good to them who love God. After twenty years of missionary labor Paul doubtless needed the rest granted. A vacation of twenty-four months was not excessive for such period of labor. Through the quietness there doubtless came that deepening and clarifying of his knowledge that made his later letters to the churches a most precious heritage for all time.

"And desired favor against him," (v. 3). Paul's accusers did not desire justice but vengeance. Paul was sharing the life of his Master, being hated without cause. It was out of experience that he later wrote, "All that will live godly in Christ Jesus shall suffer persecution." The Christian who is living

without opposition from the world would do well to examine the evidences of his loyalty to Christ.

"Many and grievous complaints which they could not prove," (v. 7). Jewish hatred against Paul was without real foundation. Modern life differences are often of the same nature. Friendships are broken and reputations assassinated on mere rumor. The sense of justice has been largely obliterated from the human soul by sin.

"I appeal unto Caesar," (v. 11). Jesus once said, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." Paul was fulfilling this command when he made his appeal for justice to the Roman power. His accusers were seeking his condemnation under the laws of Rome. Paul did right in demanding that his case have full justice.

"Agrippa and Bernice came unto Caesarea to salute Festus," (v. 13). Gross scandal was connected with the names of Agrippa and Bernice, yet they moved with official pomp and honor in political and social circles. This was possible in a corrupt, hereditary monarchy. It ought not to be possible in a government "of the people, for the people, and

by the people." In a democracy no man should be exalted to office whose moral life will not bear the closest scrutiny. The application of this principle would cause vacancies in present political assemblies.

"It is not the manner of the Romans to deliver any man to die," (v. 16). Roman law had many ennobling features, most of which were drawn in principle from the ancient Mosak legislation. The right "to life, liberty and the pursuit of happiness" must be maintained for every man if civil government is to stand.

"At Festus' commandment Paul was brought forth," (v. 23). The trial scene of Paul before King Agrippa was imposing. Human pomp and pride were much in evidence. Another judgment day is coming when human conditions will be reversed. Paul will be upon the judgment throne with the Master. What will be the thought of Agrippa in that day?

October 22

Paul's Defence Before Agrippa

Acts 26

"Thou art permitted to speak for thyself," (v. 1). Paul's defence before King Agrippa is one of the finest examples of public utterance to be found in all literature. In matter, arrangement, and spirit of eloquence it challenges criticism.

"I think myself happy, king Agrippa, because I shall answer," (v. 2). Paul always rejoiced at the opportunity to give his testimony as to what Jesus Christ had done for him. He had nothing to conceal but much to reveal in the story of his life. His testimony covers every point essential to clear view of his character and doctrine.

"I stand and am judged for the hope of the promise made of God unto our fathers," (v. 6). All the hope of the world is to be found in the promises of God, and there only. "Without God and without hope in the world" is a true description of those who deny the divine revelation found in the Bible. World philosophy has no explanation of the dark mystery called sin. Neither science nor philosophy furnishes any assured hope of immortality. Without belief in God and a vision of the future through the promises of the Word, man in his highest moments is but

"An infant crying in the night,
An infant crying for the light,
And with no language but a cry."

"Why should it be thought a thing incredible with you that God should raise the dead" (v. 8). Why should any of the great facts of the gospel be deemed incredible? Is not the universe a thought? Why should it be deemed incredible that there is behind it a thinker? Is not a thinker always a per-

son, and must there not be behind an infinite universe an infinite personality whom we call God? Why should it be deemed a thing incredible that He that formed the eye should see, and He that planted the ear should hear, and He that giveth to man understanding should know? Why may not man live again? "Is it any more wonderful that we should live again, than that we have lived at all?" If the instinct of the bird for its southern flight is true, and green meadows await it, why should man's instinct for immortality be deemed a dream, and the hills of God an unreality? In all physical science the existence of an organ demonstrates the reality of an environment. God has not created instincts which He will not gratify.

"I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth," (v. 9). Paul was conscientious in his opposition to Jesus, but he was wrong. Conscience is not a sure moral guide if in that word we include human judgment as to the quality of deeds. Conscience in its strictest sense is but the soul's power to discern its own purposes, or, as Joseph Cook put it, to "test the flavor of its own intentions." Conscience determines infallibly our intent to do right or wrong, but our moral judgments may be at fault, and so prepare for conscientious wrong doing. Clear water and black ink when mingled make a dark fluid. A swift horse and a slow one, when united, make a slow team. An infallible purpose to do right, joined with a wrong moral judgment, will produce conscientious wrong doing. Self therefore cannot be the arbiter of conduct. The word and mastery of Christ must be recognized.

"Why persecutest thou me?" (v. 14). Paul remembered every detail of his first interview with Jesus, but clearest perhaps stood out that question, "Why?" Let every opponent of Jesus answer the "Why?" of his opposition and neglect.

"To open their eyes and to turn them from darkness to light," (v. 18). Sin is darkness. Unbelief is blindness. The denial of blind men does not affect the reality of nature's wonders. The denials of infidels and the scoffs of sceptics count for nothing at the trial of Christian faith. Cowper saw unbelief in its true light when he described "That owl atheism, which with obscene wing flits across the face of noon; drops its blue fringed lids, and holds them tight; and hooting at the glorious sun in heaven, exclaims, 'Where is it?'"

"Having obtained help of God I continue," (v. 22). The gospel is a supernatural religion, and the believer's life is a supernatural life. Paul lived by the power of God. The successful and victorious life can still be lived in that name.

"This thing was not done in a corner," (v. 26). All the facts that concern the gospel of Christ are open to investigation. Palestine, where Jesus lived, is on the map. Jerusalem is still a city. The man who investigates the facts of Christianity with a judicial mind and historic sense, and with soul open to the light of God, will find himself possessed of Pauline faith.

October 29
The Voyage
Acts 27:1-38

"And when it was determined that we should sail into Italy," (v. 1). Paul's journey to Rome was a matter of human determination. All seemed to be thought out and arranged by worldly power. But behind it all there was the purpose of God. Jesus had promised His servant that he should testify for Him in Rome. It was further arranged in the divine plan that Caesar should pay the expenses of the journey. The great kingdom purpose of God hangs over all earthly plans, and will be realized in God's day.

"Julius courteously intreated Paul," (v. 3). Courtesy begets courtesy. Paul was courteously treated by the Roman centurion, because he, himself, was a model of courtesy. Our attitude toward men is generally reciprocated. If you wish to know what certain people think of you, the quickest and surest way may be to analyze your thought of them. Friendship begets friendship. Love begets love.

"The winds were contrary," (v. 4). Many of life's voyages must be made under contrary winds. The disciples of Jesus had the same experience on Galilee as had Paul on the Mediterranean. Life is not drifting but rowing, and sailing with many a tacking of contrary winds. Our life question should not concern the direction of winds but the location of the harbor.

"When the south wind blew softly," (v. 13). The Roman ship went out of harbor with but a gentle breeze. The sails were not straining on the masts, but there was power for movement. Men can start the heavenly voyage with breezes that blow softly. Motives and desires that do not seem overwhelming are sufficient for our start on the heavenly journey. Many remain in the harbor of indecision when the breath of the Holy Spirit is bearing gently upon them to move out toward God.

"We let her drive," (v. 15). When the ship on which Paul sailed became unmanageable the captain "let her drive," or simply abandoned for a time all effort for guidance. There are times in life when all control of destiny by self effort seems impossible. It is then we must simply trust. Horace Bushnell preached

a helpful sermon to business men, in the midst of a great panic, from this text, "We let her drive."

"The next day they lightened the ship," (v. 18). The supreme thing in life is often life itself. The cargo of Paul's vessel was of less importance than the people, so the cargo was partly given to the waves. Many storm-tossed men on life's sea should lighten the ship, and throw overboard some of the things they are trying to carry.

"Sirs, ye should have hearkened unto me," (v. 21). Paul was right in recalling his good advice against leaving the last harbor because since he was right then it gave the voyagers a basis for taking his advice later. For only a moment did he dwell on the past, and then called for good cheer and efforts of hopefulness.

"There stood by me this night the angel of God," (v. 23). Paul had a revelation in the night that prepared him for the day. Always be thankful for God's revelation. When you awaken in the night, do not grumble about sleeplessness, but recognize that God has wakened you to tell you something about the next day.

"The shipmen deemed that they drew near to some country," (v. 27). The ship of state is sailing these days amid political and industrial storms. It is well to take soundings for we draw "near to some country."

"Except these abide in the ship, ye cannot be saved" (v. 31). Why such declaration? Had not the angel promised safety for all? But God's provision includes conditions of safety as well as the fact.

November 5
Shipwrecked on Melita
Acts 27:38-28:10

"And when they had eaten enough they lightened the ship," (v. 38). Paul was a practical Christian. He believed in prayer, and no doubt led the travelers in appeal to God. He believed also in human means, and recognized that a swim in the cold tide should be preceded by the taking of food. All mental and spiritual activity in present life must have adequate physical basis. To attend the needs of the body is a religious duty.

"They escaped all safe to land," (v. 44). A vivid picture of all that took place is painted in the verses before us. Busy hands cast the cargo into the sea. Straining eyes seek to discern the safest place for attempted landing. The crowd gathers on the deck of the breaking vessel. The centurion's manliness saves the prisoners. The plunge is made, and a glad company stand shivering on the shore. All is gone but life, but after all life is all in the supreme moment.

"The barbarous people showed us no little kindness," (v. 2). In some other quarter of the world shipwreck would have meant a cannibalistic roast, but here it meant sympathy and help. The people could not do much, but a blazing fire was a move toward comfort.

"When Paul had gathered a bundle of sticks," (v. 3). The true Christian should always be interested in the temporal comforts of life. Paul would not have been so commanding a figure had he let others build the fire without his aid, or had he scorned the comfort furnished. God expects us to make a wise use of temporal circumstances. The first great commission to humanity concerned the control of nature and her forces. "Subdue it" was His command.

"There came a viper out of the heat," (v. 3). Dangers lurk amid the common and proper things with which we deal. The viper of covetousness may lie concealed in the bundle gathered by her industry, and may fasten on us with poisonous fangs. The viper of lust may be concealed in what we consider harmless social conditions. The viper of wrong appetite may rise amid what we call the lawful gratification of true desire.

"He shook off the beast into the fire, and felt no harm," (v. 5). This was in accord with our Lord's promise in Mark 16:18. Paul's action in dealing with the viper illustrates what should be our method with recognized sin. He was prompt and radical in his action.

He planned no gradual reformation, but flung the reptile back into the fire from which it had come. He was thinking of Jesus and His promise as he met the crisis, and so received the power of Jesus and His peace.

"They changed their minds," (v. 6). When the barbarians saw the viper leap to Paul's hand, they thought him a murderer, whom the forces of nature would not allow to escape. When he stood unharmed before them, they concluded he must be a god. The world needs the testimony of our ability to fling off the vipers of sin, and when they behold it they will trace deliverance to Jesus, and admit that in the Christian there is the power of God.

"The father of Publius lay sick of a fever: to whom Paul entered in and prayed, and laid his hands on him and healed him," (v. 8). The gifts of healing are catalogued among the graces of the Spirit. All the apostles possessed these as did many of their followers. God has a wider ministry of physical healing today if believers would meet Him with a larger faith. There is ample testimony that God still heals the sick in answer to prayer. We still sing of Him as the God who "forgiveth all thine iniquities; who healeth all thy diseases." The blessing of health should have a larger place in our prayers. Regarding God's healing of disease among His people, it can yet be said, "He could there do no mighty work, . . . and he marveled because of their unbelief." Our lack of faith may still excite the wonder of Christ.

Sunday-school Problems

By E. O. Sellers

COUNTY CONVENTIONS

An Iowa correspondent asks for help in a county where the annual convention has become "ossified." He says, "all the convention needs to be complete is to recite a funeral service over its demise which took place many years ago." It is regrettable that many county Sunday-school conventions become so formal and useless. The chief remedy is a man. It has been the writer's privilege to attend county conventions, many of which were more largely attended than some state conventions, notably certain counties in Ohio, but in every instance back of the successful convention was to be found a worker who had a vision of the value and importance of Sunday-school work, and who was endeavoring to keep abreast with all that is most advanced and best in the Sunday-school world.

If any Sunday-school worker is situated in a county where a condition exists such as our correspondent mentions, we would urge him to get into touch with the secretary of his

state organization, and endeavor to have his county convention planned so far in advance as to have a constructive and attractive program, and secure outstanding leaders to be present, who will attract large numbers of Sunday-school workers to attend. The writer knows of one county where a worker took a chorus choir, and, by means of vehicles, visited every township in the county, held an afternoon conference and an evening song service, and thereby worked up enthusiasm for the forthcoming county convention. A good county convention, like a good state convention, will cost money, time, thought and effort, but that it is of value no one will contradict. It was along such lines and with the enthusiasm of such gatherings that Mr. Moody began his great life work. Many of the conventions which Mr. Moody attended, at a time when he was but little known outside of Chicago, turned out to be the beginning of successful evangelistic efforts. The price of success is that of prayer, vision and work.

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LITERATURE

A Saskatchewan correspondent writes to inquire how he may secure help for his teachers as well as his pupils. He states that they have written to a denominational publishing house, and that only a few papers were sent, but no suggestions as to the upbuilding of the local school. This inquiry is encouraging in that there should be in that far northern community one person who has been inspired with the need of Sunday-school work, and who has a sincere desire to begin the solution of his problem at the teachers' end. The quality and character of any Sunday-school can be gauged by the interest, intelligence and activity of its teachers. The teacher is by far the most important officer in the school. We would suggest for those who are confronted with such a problem that a weekly gathering, during the active season of the year—fall, winter and spring—be held in that community, of all who are interested in Sunday-school work. Here again much effort, prayer and conference will be necessary, and many heart burnings and disappointments will be encountered, yet if the work can be successfully prose-

cutted for one year, its benefit and blessing will call into cooperation others in the community as the years go by. Therefore the value of beginning with a small nucleus. We would suggest that this gathering each week be devoted exclusively to a "study of the lesson," but rather let the major portion of the time be devoted to the consideration of the problems of teaching. There are so many good books to be had today on teacher training, and so many helps in the way of general literature that no such group should be lacking in material with which to work.

The price of a good Sunday-school is the price of a workers' meeting. Unless those interested are willing to set apart regularly and religiously a portion of time to the discussion and study of their problems, then the school will only mark time. If our brother feels that his denominational board has neglected him, there are a number of independent publishers in the field, any one of whom would be glad to furnish such literature as he may need.

The Same Man



Upon arrival at the Mission.
"Rum, Rags and Remorse."



48 hours later.
"Soap, Soup and Salvation."

The Rescue Mission, whose work is illustrated above, is located at Charleston, W. Va. Pat Withrow, the superintendent, was a speaker at the Mountain Lake Park Conference

For Sermon and Scrap Book

THE CHRISTIAN'S BLESSINGS ALL THE WAY

1. A Pillar to Guide, Exod. 13:21, 22.
2. A Lamp to Light, Ps. 119:105.
3. A Promise to Cheer, Matt. 11:28, 29.
4. A Strong One to Hold, Is. 41:13.
5. A Home Prepared, John 14:3.

FOR THE TRUE BELIEVER

1. A Prospect—We shall be like Him, for we shall see Him as He is—1 John 3:2.
2. A Hope—The hope of glory—Col. 1:27.
3. A Life—God hath given unto us eternal life—1 John 5:11.
4. A God—I will be to them a God—Heb. 8:10.
5. A Peace—The peace of God which passeth all understanding—Phil. 4:7.
6. A Faith—A faith that saveth—Luke 7:48, 50.

ABOUNDING GRACE

"God is able to make all grace abound unto you, that ye, having always all sufficiency in everything, may abound unto every good work."—2 Cor. 9:8.

1. A Great Truth—"God is able to make all grace abound unto you."
2. A Great Blessing—"That ye, having all sufficiency in everything."
3. A Great Purpose—"May abound unto every good work."

—"Homiletic Review."

SERVING TOGETHER

Ezra 3:1

The third chapter of Ezra gives a beautiful picture of busy workers all alive for God. They were—in touch with God, in fellowship with each other, and ready for service.

1. They Gathered Together (v. 1).—Readiness. The right center—God; right spirit—as one man; right object—work.

2. They Stood Together (v. 9).—Faithfulness. Stood together for defence, service and mutual help.

3. They Sang Together (v. 11).—Harmony. Three things in this song—gratitude, joy, and hope.

4. They Shouted Together (v. 11).—Testimony. Two kinds of testimony—singing and weeping.

—Charles Edwards.

BUILDING FOR ETERNITY

Foundation—Laid in Jesus Christ. 1 Cor. 3:11.
 Framework—Framed in the Lord. Eph. 2:21.
 Furnishing—Not I but Christ. Gal. 2:20.
 Finishing—Complete in Him.—Col. 2:10.—C. S. Minot.

CEASE FROM MAN

"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of."—Is. 2:22.

The special thought intended is the danger, as well as guilt, of placing our reliance on man instead of God. We are prone to lean on creatures and to make flesh our arm instead of the Lord Jehovah, in whom is everlasting strength.

The prophet's charge has four obvious meanings. The first we would mention is—

Cease from man as an object of glorying.

Sometimes the tendency to glory in the creature takes a personal and sometimes a relative form, but whether it takes the one or the other, it is equally held up to reprobation in the inspired Word.

Another obvious meaning of the prophet's charge is—

Cease from man as a basis of trust.

This application has an absolute force, for no man is able to bear another's burden. No man on earth can bear the burden of another's need, of another's sin, of another's guilt; or give to God the indemnity of another's legal failure and trespass.

A third meaning plainly contained in the prophet's words, is—

Cease from man as a ground of fear.

We are not to fear those who can kill the body and after that have no more that they can do. But we are to fear Him whose power is absolute and at whose disposal is the second death, as well as the awards of life everlasting.

Lastly, there is this loud call in the prophet's charge—

Cease from man as an authority to follow.

The peculiar danger of the present day centres in the wide spread disposition to exalt man's authority above that of the Word of God. Many nowadays reject the leading doctrines of Holy Scripture because they pin their faith to modern thought and place human science and philosophy, falsely so-called, above the findings of divine revelation.—James Douglas.

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THE LIVING WATERS

By William Whiting Borden

Read John 4:4-42

Living Waters:

Where to get them.

How to get them.

What they do for us.

First, we must have a knowledge of the Living Waters.

Second, we must have a desire for the Living Waters.

Third, we must ask for the Living Waters.

We must know the source of the Living Waters (Jer. 2:13; Jer. 17:13).

We must have a desire (thirst) for the Living Waters. Contrast strong desire with lack of desire. Jesus asking water of a Samaritan woman (John 4:7, 10).

We must ask for the Living Waters (Luke 11:9, 10, 13).

The Living Waters are a free gift. (Invitation, "Come." Isa. 55:1; 44:3; John 7:37; Rev. 22:17.)

Promise of the Living Waters (Rev. 21:6).

Living Waters:

What they will do for us.

First, quench thirst, satisfy (John 4:14).

Second, equip for service (John 7:37-39).

The individual Christian is not merely satisfied himself by drinking of the Living Waters,

but after he has received the Living Waters himself, he becomes a fountain of Living Waters,

from which goes out a stream that gives nourishment and strength to all those around him.

The individual Christian should be a center of lifegiving water to all with whom he comes in contact.

Living Waters satisfy the individual himself and equip him for service for others.

Living Waters signify the Spirit (John 7:39; Luke 11:13).

Alternative,—give forth salt water.

The individual Christian must either give forth Living Water or salt water.

Refusal to accept the Living Waters brings punishment. Contrast Psalm 1, with Jeremiah 17:5-8.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

TRUTH IN TABLOID

Whatever outfit a man may have, however complete, without God's **infit**, will inevitably prove an absolute **misfit**.

Our expression of Christ depends upon His impression in us.

We are not in the world to witness to Christ; we are in Christ to witness to the world.—Henry F. W. Uffeln.

SAVED BY GRACE

Titus 3:5, 6

1. Saving Mercy, "According to his mercy he saved us."

2. Regenerating Grace, "By the washing of regeneration."

3. Renewing Power, "And renewing of the Holy Ghost."

4. Abounding Love, "Shed on us abundantly through Jesus Christ."

APPROPRIATING A GIFT

A Paragraph Sermon

Whosoever will, let him take the water of life freely.—Rev. 22:17.

If I were hungry, and bread and meat were placed before me by a hospitable and kind-hearted friend, what should I do? Should I continue to beseech him to give me food? or should I ask him what work I could do in order to have it? or should I with thankfulness take and eat it? Is not this somewhat of a parallel case with us, as needy, hungry, thirsty sinners? Has not God known our need? Has not He felt for our need? And has He not therefore provided the bread of life, the flesh and blood of Christ, and placed it before us, and bidden us eat and drink unto life eternal? Ought I to continue to ask God for what He has already given—even His blessed Son, and salvation in Him?—Henry William Soltau.

HOW TO ATTAIN GREATNESS

Some one puts the rules of success in a set of startling paradoxes: "If you want to get up, get down"; "If you want to be seen, get out of sight"; "If you want to be great, go bury yourself." Any student of current history can see how this works out. To quote the writer of the above pithy sentences: "The man that buries himself in his books, comes out by and by a historian, or a poet, a Gibbon or a Motley, or a Tennyson. The one who buries himself in the laboratory, appears by and by as a Faraday, or a Sir Humphrey Davy, or a Pasteur, or a Curie, or an Edison. The one who gets out of sight in the study of nature, reappears as a naturalist, an Agassiz, or a Dana; the one who is lost to sight in the preparation for church work, or in devotion to needy men, is seen in due time as a ripe, useful Christian, a Phillips Brooks or a Moody. Father Damien went down to a leper island in the Pacific Ocean, and the story of his devotion is teaching the world what a man can do because of love for his fellow men. Livingstone lost himself in the wilds of Africa, and in due time his name becomes a watchword for many lives."—Mrs. A. B. Bryant.

GYPSY SMITH TO MINISTERS

The minister represents God.

He bears the greatest message ever committed to a human being.

He possesses it and must tell it out. "Lift up thy voice, lift it up with strength, be not afraid. Say unto the cities of Judah, 'Behold your God.'"

There is only one book daring enough to say, "Thus saith the Lord"—that is the preacher's Book.

The preacher is the man with authority. Let him be a good man; then all heaven is behind him. There is no limit to his work or the results of his work. He tells of light for those who sit in darkness, of strength for those who are weak. He carries comfort for those whose hearts are broken. He defies the open grave, for he preaches a gospel which some day will split every tombstone and wipe every tear away, changing sighs into songs.

The preacher's message is one of hope, of light and joy because it is a message of salvation—salvation from the guilt and power of sin.

The preacher must stand beneath the Cross of Christ—the refuge for a lost world—for His name and His glory. He must be so hidden in the power and eternal mystery of that atoning Cross that when he speaks those who hear will recognize the voice of God.

Oh, brother preacher, you are an honored man, hidden in God, taught in sacred place the secrets of God and His great loving and eternal purposes for men.

Your first and last business must ever be to make that great mystery known—"to make all men see."

This must be done tenderly, lovingly, faithfully in the presence of God.

The preacher should be the cheeriest and happiest of men. For him there is no fear of failure—if he is faithful, God will see he is fruitful.

God has said: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish which I please, and it shall prosper in the thing whereunto I sent it."

Believe in God.

Believe in your office.

Believe in your message—live one, and preach with conviction drenched in the power of the Holy Spirit.

Then, you preachers may "arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."—"Watchman-Examiner."

An active faith can give thanks for a promise, though it be not yet performed; knowing that God's bonds are as good as ready money. —Matthew Henry.

THIS IS FOR YOU

"You don't get much sunshine in here, do you?" said a gentle old lady as we entered the elevator at the back of the big department store. "Only what folks like you bring in, ma'am," answered the elevator man, with instinctive courtesy. "Some folks carry enough sunshine 'round with 'em to light others up a bit."—"Young People."

REALIZING ON HIS POSSESSIONS

A gentleman who owned a small estate wished to sell it. He sent for a real estate agent, and asked him to write an advertisement telling about the property. When the advertisement was ready the agent took it to the gentleman and read it to him. "Read that again," said the owner. The agent read the description of the estate once more. "I don't think I will sell," said the gentleman. "I have been looking for an estate like that all my life, and I did not know that I owned it." Have you tried to discover what you possess in Christ?—"C. E. World."

LOOK AND LIVE!

The Man of Wealth looks among his riches, but He is not to be found there. For: "How hardly shall they that have riches enter into the kingdom of God" (Mark 10:23).

The Man of Wisdom, Philosophy, Theology, etc., thinks he knows and has searched all the crooks and crannies of his resources—left no stone unturned, and he fails to find Him. He "is hidden from the wise and prudent, and revealed unto babes" (Luke 10:21).

The Man of Morality, with kindness, with sympathy, with good works trying to make the world so much better (which is his duty): and relying on the mercy of God at the end. "Works without faith are dead." "Not of works, lest any man should boast" (Eph. 2:9).

Mr. Goodenough says that's all right, don't you worry, we're as good as anybody else. This shouting about does no good; keep yourself quiet and don't be so foolish. Ah, that's the **Natural Man**, born to perdition into the world. Search for Him as you will, He cannot be found there. "But the fool rageth, and is confident" (Prov. 14:16).

Then which way can He be found?

"I am the way, the truth and the life; no man cometh unto the Father but by me" (John 14:6).

"He that believeth in me, though he were dead, yet shall he live" (John 11:25).

And when you realize that you have found Him,

Tell some one else;

Tell everybody.

—By One who has Looked!

The Gospel in the World

The Methodist church has a fund of \$150,000 for the benefit of retired missionaries.

Child marriage is responsible for 26,000,000 widows in India, 400,000 of whom are under fifteen years of age.

In spite of the conditions resulting from the war, the Baptist Missionary Society of England came through the year without a deficit.

Sam Higginbottom's agricultural mission in Allahabad is really getting the educated and titled Hindus to see the nobility of manual toil.

Dr. Johns, for thirty-three years a missionary in India, said: "I have never yet found a man whose mind, in worship, passed beyond the idol itself."

A world coal famine is not imminent. In Shan-hsi, China, Baron Richtofer found coal enough to supply the whole human race for several thousand years.

It is said that the Chinese people spend over \$150,000,000 a year in ancestral worship. Thus the dead hand holds the living in its unrelenting grasp.

The trustees of Tuskegee Institute are trying to raise two million dollars as a memorial fund for the late Booker T. Washington. More than \$700,000 have already been pledged.

Fifteen thousand Chinese live in a territory too narrow for five thousand Europeans and too congested for five hundred Americans. Absence of "nerves" connotes great patience.

It was announced officially that Dar-Es-Salaam, the chief town and most important seaport of German East Africa, surrendered to the English at 9 o'clock, Sept. 4, 1916.

The people of India are perhaps the most religious people in the world. Among westerners religion is largely an incident in life; in the East religion enters into every detail of it.

An American street-car conductor is hoarse from shouting, "Step lively, lady, step lively." A Japanese conductor waits quietly for every passenger, and when a crossing is reached, politely inquires, "Does any honored guest desire a transfer to the Shimbashi line?"

A Methodist Bishop recently said: "With \$70,000 a year for ten years I can guarantee the training and baptism in the Christian faith of two millions of India's hungry people."

The Chinese have one religion to live by, one to die by, and another to go into the next world by—all equally unsatisfying. Christ, "the wisdom and power of God," is the alone Saviour.

There are many religious books in India today which are classical in the beauty of their language, but which the universities of India decline to use as text-books because of their gross immorality.

Most persons can live to a good old age in the tropics if they are careful to get sufficient sleep and recreation, adequate protection from the sun, proper food, and a change in elevation when necessary.

Last year Dr. Catharine Mabie, eighteen years a missionary in the Belgian Congo, treated 9,500 patients in a dispensary which consisted of the end of a corrugated iron shed eight by twelve feet. But she is soon to have a small but properly equipped hospital, funds for which were cabled to her.

A Chinese lawyer was induced to go to a meeting of the Y. M. C. A. On the wall he saw a motto, "Not to be ministered unto but to minister." That was all he got. But when that worked into his consciousness he became a Christian, saying, "This is what China wants—we are to serve, not to be served."

Morality is divorced from idolatry. For months there is a gradual descent in the character of the Chinese opium smoker of which the idol is the daily witness, but it never occurs to him that the god cares whether he smokes or not, or is concerned in the slightest degree whether he lives a moral life or wrecks it with the grossest iniquities.

Confucius put the whole duty of man into one big word, "reciprocity," which he expanded in the Chinese golden rule: "Do not do unto others what you would not have them do to you." Severely negative, with no objective save the avoidance of harm, it shrivels in comparison with the Christian golden rule which inculcates active benevolence.

Statistically, the United States would be wholly Christian if every Protestant church member would reach a fraction over three persons for Christ. By way of contrast every foreign missionary must reach 70,000 people. Therefore, apropos are the words of Count Zinzendorf, "That land which most needs the gospel shall henceforth be my country."

Because of their filial piety the Chinese have been long in the land which the Lord gave them; but the new spirit of individualism is asserting itself. A father had just admonished his son, who replies: "You are an individual and so am I. As two individuals our opinions are worthy of equal consideration, and I see no reason why I should forego my own opinion in favor of yours."

In India more than 150,000 applicants for baptism are entered upon the waiting list, and they will stay there until enough teachers are secured to give them the necessary instruction. In sections there is a mass movement toward Christianity. Whole villages and districts are knocking at the door of the church for admission. The Christian population is increasing at the rate of 5,000 a month.

"There are no schools in the Belgian Congo save mission schools," says Dr. Mabie. From the first young people have been gathered into station boarding schools for a few years and then sent back to their villages as teachers and preachers. The need for trained teachers has resulted in the joint action of the American and English Baptists in founding the Evangelistic Training Institute of Kimpesi.

Dr. John E. Henderson, who comes of an old missionary family, and has himself been for many years a missionary in Africa, writes that a largely increasing number of Kikuyu natives are joining inquirers' classes forming over a considerable area within the sphere of influence of several missionary societies operating in British East Africa. Thus seedtime is being followed by the promise of an abundant harvest.

Until recently the two paramount chiefs of the half million agricultural Kikuyu natives of British East Africa were Kinyanjui and Karori. The name of a paramount chief is one to conjure with in the estimation of the natives on account of his fifty wives or more, great herds and flocks, and tribal administrative power. Therefore, when last Christmas Karori renounced his paganism for the Catholic faith hundreds celebrated his baptism. A few months later he died a leper.

Buddhism has a deity similar to the Virgin

Mary of the Roman Catholics. A missionary saw a Buddhist priest in one of the temples on the sacred islands of Pootoo near Ningpo, whose arm was tattooed with an inscription in Latin to the mother of Christ. The man was evidently a renegade Roman Catholic. When asked why he was serving in a Buddhist temple, he pointed to the image of the Goddess of Mercy and replied that she was identical with the Queen of Heaven.

An American mother puts her delicate little girl with blue eyes and golden hair into the arms of one of her Chinese coolies to be entertained and cared for. He looks like a rowdy, this ugly little man with uncouth features and unkempt hair. But this refined little morsel of humanity does not shrink from him. Her eyes glisten as she jumps into his arms, and by and by you will see her fling one arm around his neck and look with unalloyed pleasure into his face. The spirits know each other.

"I can't see why America sends out missionaries to change these people's religion, which is good enough," is the sentence, uttered by an American woman, which fell in strange accents upon the ear of Dr. Crozier of Calcutta; but before she reached Golaghat she nearly fainted at the horrible spectacle of lust defiled and evil incarnate. Hinduism objectified is quite another thing from the theosophical moonings and mystical sentimentalism of the monstrous delusion that there is anything in Hinduism which can be of the smallest service to humanity.

The tonic atmosphere of successful evangelism is sweeping over the Orient. Often a hundred penitents turn their faces toward Christ in a single meeting under the leadership of Kimura, the Japanese "Billy Sunday." In one Chinese center three meetings a day were held in a single building, but so great was the interest that no one was allowed to attend more than one meeting. More than one thousand converts were enrolled in a single meeting in one city. This is significant when it is understood that it took fifty years to win the first thousand Chinese converts.

"One day in a distant village," says Mrs. J. V. Dawes, of China, "surrounded by a score of women who had listened intently to the story of the rich man and Lazarus, I paused a moment for some response. This came from the brightest-looking woman in the crowd: 'Can a beggar be saved?' The answer of the Word was a revelation to all of them that God is no respecter of persons. A number of them said: 'Then there is hope for all of us.'"—The Missionary Voice.

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Notes and Suggestions

THE ACCOMPLISHMENT OF THE FAMILY ALTAR LEAGUE

In the past seven years 300,000 covenant cards have been distributed; 60,000 homes have been affiliated with the movement and it is estimated that 250,000 lives have been influenced for good. An endowment of \$100,000 for this work is proposed, of which \$36,000 have already been subscribed. Mr. Henry P. Crowell, Dr. James M. Gray and Judge McKenzie Cleland, all connected with The Moody Bible Institute, are among the directors of this organization.

TEXAS TO VOTE

Texas will vote on the prohibition amendment at the election this fall. That is the verdict of the majority of more than 300,000 voters in the recent Statewide primary on the question of submitting a dry amendment. The final vote stands: for, 159,066; against, 155,020. The contest waged by the wets and the drys was very close and was not decided until the vote of the last two counties had been compiled and added to the totals. A strong prohibition feeling prevails, however, and it would not be surprising should Texas go dry this fall by a majority of several thousands.—"National Enquirer."

THE PASSING OF A GREAT BIBLE SCHOLAR

The recent death of Rev. Mathew B. Riddle, D. D., LL. D., Professor of New Testament Criticism in the Presbyterian Theological Seminary at Pittsburgh, Pa., removes one of the greatest of the American Bible scholars. He was called by Dr. Philip Schaff the greatest New Testament Greek scholar in America. He was one of the original committee appointed to revise the Old and New Testaments, being a member of the New Testament division of the American branch, and was the last surviving member of the committee in America. The writer of this paragraph possesses a copy of an American Revised Bible which contains these words, written by Professor Riddle, in 1902: "M. B. Riddle, one of the survivors who edited this book."

The scholarly influence that Professor Riddle exerted is seen in his many commentaries and books read and honored all over the world. For many years he was a writer of "The Sunday School Times" in connection with the Sunday-school lessons, and is known to a wide circle of admiring students of the Bible.

A SERVICE OPPORTUNITY

One dollar will pay for twenty Testaments. If you wish to have a part in the plan to provide a million Testaments for a million soldiers in the European war, you may send your contribution to the World's Sunday School Association, 216 Metropolitan Tower, New York City, and it will be forwarded, with other donations, to the American Bible Society, who are having the Testaments printed in the languages of the various warring nations, and distributed through their colporteurs.

ASHLEY DOWN ORPHANAGE

In the annual report of this orphanage, "A Brief Narrative of Facts," we learn that without any appeal for funds, during the year 1916, it had received \$143,840! No less than 800 new names were found among the donors. Of the 1,750 children maintained during the year, 120 were sent out equipped for life work. It is known that this institution never appeals for funds, and allows no publication of its work except through the "Narrative of Facts." It stands as in the past, in the days of its founder, George Muller, as a testimony that the prayer of faith will be answered.

ONE HUNDRED FRUITFUL YEARS

The American Sunday School Union will celebrate its one hundredth anniversary during the coming year. This organization has its quarters in Philadelphia, where it was for a long time a local institution, but has grown into one of national character. At the present time there are 230 active field missionaries working under the direction of the Union. During the past year, nearly 1,500 new Sunday-schools have been organized, into which over 7,000 teachers and over 68,000 scholars have been gathered. The society's representatives also visited and rendered aid to 14,753 schools, including 75,156 teachers and 902,109 scholars. And, in connection with this work, 10,770 Bibles were distributed and 25,633 copies of the New Testament Scriptures. The various periodicals distributed number more than two millions. During the entire history of the society 120,000 Sunday-schools have been organized in destitute parts of the country. The officers of the society are: President, Martin Luther Finckel; Vice-Presidents, Clarkson Clothier and James F. Stone, M. D.; Recording Secretary, William H. Hirst; Treasurer, John E. Stevenson.

THE HEART OF ISLAM

"What is the far meaning of the revolt of the Arabs against Turkish domination and the passing of the sacred Moslem shrines of Mecca and Medina out of Turkish into Arab hands? Many are asking this significant question. Does it mean that the unity and cohesion of the Moslem world is on the wane and that the military power of Turkey, which has given the drive to the Moslem propaganda, can no longer be relied upon? And with the breaking of the Turkish military power, will not the pride of Islam be so humbled, that a day of new opportunity may dawn for Christianity in Moslem lands?"—"World-Wide Sunday-School News."

PROHIBITION IN SEATTLE

In the first six months under prohibition, Seattle, Wash., according to the "Seattle Times," which opposed the prohibition law, made gains as follows, there being a falling off in only one item, building permits, which dropped \$174,000; Bank clearings increased more than \$55,000,000; bank deposits in general and savings deposits in particular increased. Real estate transfers increased in number and prices advanced. Collections improved nearly fifty per cent. Total arrests for all causes in the first six months of 1915 were 11,288; in 1916, 5,444. The "Times" now admits that it was wrong in predicting disaster as a result of prohibition.—"Christian Herald."

APPALLING WAR FIGURES

Dr. G. Sherwood Eddy, at the Northfield Young Woman's Conference, gave some statistics about the war that are appalling. He says that 38,000,000 men, of the various nations involved, have been called to the colors. Every day 26,000 men were killed, wounded or made prisoners for the last one and a half years. Three million have been killed, 4,800,000 have been taken prisoners, and 5,000,000 wounded. There is a daily cost of \$100,000,000, or more than \$1,000,000 a minute. Of the 7,000,000 population of Belgium, 3,000,000 are destitute. Almost all of the 5,000,000 of Serbia are destitute, and 11,000,000 are homeless in Poland. Also 1,000,000 Armenians are either wiped out or are refugees.

TABERNACLE REVIVALS IN 1915-16

We condense from a report that appears in the "Christian Herald" as to the result of some prominent tabernacle revivals for the year just gone.

"Billy" Sunday conducted campaigns in Omaha, Neb.; Syracuse, N. Y.; Trenton, N. J.; Baltimore, Md., and Kansas City, Mo. The converts numbered 94,511.

Dr. J. Wilbur Chapman and Mr. Charles

Alexander labored last year at Asheville, N. C.; Brattleboro, Vt.; Springfield, Ill.; Washington, Pa.; Wilmington, N. C., and Keene, N. H. A special feature of Dr. Chapman's work, especially at Washington and Jefferson College, was the pledging of young men to enter the ministry. During the year 250 young men so pledged and 600 young women pledged to enter the foreign mission field.

Dr. Milford H. Lyon held campaigns in Lansing, Flint, Calumet and Laurium, Mich.; Wilmington, Del.; Spokane, Wash. In these meetings 18,991 signed decision cards.

George W. Anderson and party conducted campaigns in Bellefontaine and Columbus, O.; Easton, Pa.; Jackson, Mich., and Bridgeton, N. J., and reported 20,000 conversions and reconsecrations.

Dr. W. E. Beiderwolf conducted campaigns at the Panama Exposition Tabernacle, San Francisco; Lockport, N. Y.; York, Pa., and Plainfield, N. J. At the latter place the converts numbered 5,570.

Henry W. Stough conducted campaigns in Buffalo, N. Y., Atlantic City, N. J.; Tampa, Fla.; Knoxville, Tenn., and Lebanon, Pa. At Knoxville the "trail hitters" numbered 3,000.

Rev. I. E. Honeywell conducted campaigns at Iliou, Oneida and Rome, N. Y.; Shamokin, Pa., and Huntington, Ind.; Santa Rosa and Santa Luma, Cal. The conversions reached about 12,000.

Bob Jones conducted revivals at Knoxville, Tenn.; Joplin, Mo.; Aurora, Ill.; Connellsville, Pa., and Gloversville, N. Y. The conversions and reconsecrations numbered over 12,000.

MISCELLANEOUS

The appointment of Dr. John R. Mott as one of the American members of the joint commission to arrange permanent peace between Mexico and the United States, has been most gratefully appreciated by the Christian people of this land. Dr. Mott was asked by President Wilson some years ago to become Ambassador to China, but declined the position. He is recognized as one of the few men who have a great world vision.

The Northfield Summer School for Women's Foreign Missionary Societies has just completed the most successful session in the history of the movement. Last year's attendance record of 921 was surpassed with a registration of 1,268. The attendance by denominations was as follows: Baptist, 372; Congregational, 293; Dutch Reformed, 98; Episcopal, 24; Friends, 7; Lutheran, 16; Methodist, 191; Presbyterian, 193; Reformed Presbyterian, 3; United Presbyterian, 8; Universalist, 60; Unitarian, 1; Christian, 3; Evangelical Association, 1; United Evangelical, 1; Roman Catholic, 2.—"Christian Herald."

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The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

The Bodell Evangelistic Party began meetings at Middletown, Ia., Sept. 17.

John W. Erskine has been holding meetings during September, at Millersburg, Mich.

Fred E. Warner, a newspaper editor at Danville, Ind., finds time to do some singing in the evangelistic field.

P. S. Wight and wife, have engaged with the Vom Bruch Evangelistic Party, and began meetings Sept. 3, at Olean, N. Y.

Bob Layfield closed a union tent meeting at Cleveland, Mo. About 125, mostly adults, professed conversion.

J. J. Lowe writes that he had a very successful summer's work, holding meetings at Marietta, N. Y., Wales, N. Y., and Philadelphia, Pa.

C. Edward Burrell and party write: "We are enjoying much of the Lord's presence in our meeting here in Stantonsburg, N. C. Souls are being saved."

J. A. Dooley and wife announce they are devoting all their time to evangelistic work. Their home address is 915 North 20th Avenue, Minneapolis, Minn.

Frank A. Miller had charge of the children's meetings at the Winona Bible Conference, leading the children in singing and giving chalk talks.

Alfred Sturgeon closed a series of meetings at Bolckow, Mo. About 100 conversions and reclamations were reported. The evangelist next went to Preston, Ia.

E. H. Baker, during the summer, supplied a number of churches in Pennsylvania, including the Central Presbyterian Church in his home town, Washington, Pa.

George Avery, Jr., reports he has been assisting Rev. W. D. Kleinsmith, at Athens, La., in a seven weeks campaign, and later he was with Rev. J. D. Sloane, of Gibbsland, La.

John S. Hamilton opened a six weeks campaign in Escanaba, Mich., Sept. 10, with an encouraging prospect. At the time of writing, the big tabernacle was taxed as to seating capacity.

A. John Fitt began a revival meeting at Ransom, Kan. He states the meeting opened up well, and the prospects were good. He reported 85 conversions at the previous meeting in Hartman, Colo.

The tenth annual Southwest Bible and Missionary Conference was held at Flagstaff, Ariz., Aug. 10-20. Among the principal speakers were James R. Smith, H. A. Ironside, W. C. Sherman, and A. C. Gaebelein.

"We are in a revival at Avis, Pa., a railroad town. The work has been stubborn, but with God's help we have been able to break through. Old sores have been healed up and the revival is on."—W. C. Mealing.

The McCandless and Baker Party write as follows, from Duenweg, Mo.: "We are in the midst of a gracious revival." These evangelists have placed "The Christian Workers Magazine" in many homes in that vicinity.

The Clark Evangelistic Party for this season, includes Mr. and Mrs. Byron J. Clark, Mr. and Mrs. Paul V. Clark, Mr. and Mrs. C. O. Main, and W. A. Hoswell. They are now in a union tabernacle meeting at Neosho, Mo.

William Mitchell, former superintendent of the Moody Gospel Mission Sunday-school, has returned from a successful summer's work at Gardiner, Mont., and this year completes the theological course at McCormick Seminary.

I. N. Parvin reports having closed a successful meeting at Walnut, Ia. The ropes of the tent were cut, letting down the large tent, one night, causing them inconvenience. The party next went to North Branch, Ia., for meetings in October.

H. M. VanLandingham writes as follows: "I am assisting Dr. E. S. Stucker in a union cam-

paign of four churches here in Oxford, Kan. The meeting openew ith great interest, August 27. I have a fine chorus which is doing excellent work."

Floyd John Evans announces that he has engaged H. J. Bray, formerly with M. B. Williams, and Wendell Pontius to assist him in evangelistic work this season. The party is now in a union campaign in Hope, Kan., five churches uniting.

Enoch Feters and Mrs. Feters have been conducting meetings in Columbus, O., where



Enoch Feters



Mrs. Enoch Feters

they report good results. At the end of the services, Mrs. Feters planned to go to a hospital and it is hoped that she may recover at an early date and continue work with her husband.

A. T. Whitteker, children's evangelist and soloist, had charge of the children's work during the summer, at the Moody Church Conference grounds at Cedar Lake, Ind. He has open dates and may be addressed at 163 Institute Place, Chicago.

The Franklin-Leonard Party closed a tent meeting with the Presbyterian church at Pinnebog, Mich., Aug. 20, where, in spite of much opposition, they had many definite decisions for Christ. The party began a union meeting at Elsie, Mich., Sept. 3.

Lydia E. Brown writes from McCook, Neb.: "I have just closed some gracious meetings at Table Rock and at Oxford. I am speaking a night in each place; there is a great hunger for the gospel out here. I am in need of a singer and helper."

F. A. Geisenheiner writes, from McNoel, Ill.: "A revival meeting in a large tent, is now in progress near here, and people are coming to Christ at almost every service." Mr. and Mrs. Geisenheiner were assisting Rev. J. C. Irving.

"A. R. Lytle and I closed our tent work at Hay Springs, Neb., with victory. God was with us; praise His name. We started in at Ludlow, Mo., Sept. 4, and we are looking for

great things. It is very hot, but God is working mightily, and the congregations are large."—G. A. DeFlon.

Mrs. Frank McKeegan, who, with her husband, Rev. Frank McKeegan, has conducted successful missions in the British Isles and Canada, was a visitor last month at the Institute. They are now engaged at Stratford, Ont., Can., and look forward to entering evangelistic work in the States.

James A. Armstrong writes as follows: "June 24 we pitched our gospel tent at Curlew, Ia., where we conducted a four-weeks campaign, and a number were converted. We next went to Ayrshire, Ia., for three weeks, and a large number were saved at this meeting. We go to Windsor, Mo., for October."

Archie E. Laraway, formerly associated with James Rayburn, as chorus leader and soloist,



Mr. and Mrs. Archie E. Laraway

has decided to engage in the work independently this year. Mrs. Laraway will assist him.

James R. Burchfield, pastor of the First Presbyterian Church, Centerview, Mo., sends us a report of the evangelistic campaign conducted in that city by Runyan and Rueckert. The Methodist and Presbyterian churches united in the services. The meetings were held in a tent, and there were 110 conversions.

E. F. Wright, pastor of the Congregational church at Steamboat Springs, Colo., writes as follows: "Frank E. Lindgren conducted a campaign here during July. The Congregational and Methodist churches united in the effort, and a large tent was erected on Main Street; large crowds were in attendance, and great good was accomplished."

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John Hazelwood writes: "Recently I held a revival at Loudon, Tenn., which resulted in one of the most effective meetings the town has had for many years. The services were held in the Baptist church, with the Methodist and Presbyterian churches co-operating. There were more than one hundred conversions and many reconsecrations. The power of the Spirit was manifest in the meeting."

R. W. Weidel and Fred W. Christ, held a meeting nine miles south of White Earth, N. D., early in September. There were many professed decisions for the Lord. Special

the conditions prevailing in evangelistic work, they have cancelled all their engagements following Jan. 1, 1917. Instead of making definite programs or arrangements for their services, they plan to go into a community and remain there until they feel that they have fully completed the work the Lord has called them to do, instead of leaving during the height of the interest, and the time when most of the converts are being won.

John H. Mathias, pastor of the West Side Baptist Church, at Sharon, Pa., writes as follows: "The tent campaign led by Miss Sara C. Palmer and her party, closed here last eve-



Open Air Service Conducted by Christ and Weidel near White Earth, N. D.

meetings had been held there for three weeks. On the last Sunday, twenty promised to join some Christian church. We show a picture of the group, at the open air service, on this page.

H. L. Stephens and party made extended preparations for the opening of a tabernacle campaign in New Glasgow, N. S., to begin September 24. This will mark the event of the first tabernacle ever erected in the Maritime Provinces. Associated with Mr. Stephens this year, are Rev. James B. MacClure, assistant; J. Vernon Baird, musical director; Miss Anna Cartwright, women's worker; Miss Carolyn A. Hosford, secretary and young women's worker; and Mrs. J. Vernon Baird, pianist.

L. Milton Williams and Bud Robinson, holiness evangelists, announce that, owing to

ning, with a splendid farewell service. The results of the campaign were unusual. Besides the number of converts, the revival of the family altar, the increase of Bible reading through the establishment of the Pocket Testament League, and the bringing of the Cross of Christ to the foreground, are results so evident that the common observer is heard to recount them. Miss Palmer has endeared herself to the hearts of all the people."

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

L. M. Aldridge and Party—Oct., open; Nov. 15, Buffalo, or Winfield, W. Va.
L. E. Allison—Oct., Vinton, Ia.; Nov., Holsington, Kan.; Dec., La Crosse, Kan.
Geo. Wood Anderson Party—Oct., Ashland, Ohio; Nov. 5, Springfield, O.; Jan.-Feb., New Brunswick, N. J.
James A. Armstrong—Oct., Windsor, Mo.
Ralph Atkinson—Sept. 24, Traer, Ia.; Oct. 16, St. Louis, Mo.; Oct. 31, Waterford, Pa.; Nov. 15, Cedarville, O.; Dec. 5, Corapolis, Pa.; Dec. 24, Seattle, Wash.

E. H. Baker—Oct. 8-30, Mulberry, Kan.; Nov. 5-27, Garland, Kan.
 Ira S. Bassett Party—Oct. 1-29, Natrona, Pa.; Oct. 31-Nov. 26, Milvale, Pa.; Jan. 2-Feb. 2, Evans City, Pa.
 Hay Bell and Joe Lauderdale—Oct., La Harpe, Kan.; Nov., Foolsland, Ill.
 W. E. Biederwolf Party—Sept.-Oct., San Jose, Calif.; Oct. 22, Salt Lake City, Utah; Jan.-Feb., Wilkinsburg, Pa.
 Chester Birch—Sept. 27-Oct., Mt. Zion, Ill.
 H. W. Bromley Party—Sept.-Oct., Bay City, Mich.; Nov.-Dec., Webster City, Ia.; Jan.-Feb., Washington Court House, Ohio; Feb.-Mar., Dayton, Ohio.
 John E. Brown Party—Fall 1916, Shuman, Tex.; Springfield, Mo.; El Paso, Tex.; Tucson, Ariz.; Danville, Va.
 A. M. Bruner—Oct. 23-30, Beloit, Wis.; Nov. 6-12, Richmond, Ind.; Nov. 13-19, Fairmount, W. Va.
 E. J. Bulgyn Party—Oct., Wichita, Kan.; Nov., New Albany, Ind.; Jan., Tipton, Ind.
 Bulkley Party—Oct., Green Valley, Ill.
 Geo. E. Burgess Party—Until Oct. 31, Baldwinville, N. Y.; Nov. 9-Dec. 18, Geneva, N. Y.
 Burke and Hobbs—Oct., Benton, Ill.; Nov., West Frankfort, Ill.; Jan., Junction City, Kan.; Feb., Trenton, Ill.
 C. E. Burrell and Party—Until Oct. 7, Bull Head, N. C.
 B. J. Clarke Party—Until Nov. 1, Neosho, Mo.
 D. L. Coale—Oct. 8-Nov. 1, Richmond, Va.; Nov., Lexington, Ky.
 O. L. Cotterell—Oct. 17, Albion, Ill.; Nov. 19, Fort Wayne, Ind.
 E. E. Davidson—Oct.-Nov., Tacoma Park, D. C.
 H. A. Deffer Party—Sept.-Oct., Oxford, Pa.
 E. R. Dow Party—Oct., Augusta, Ill.
 Frank M. Dunk—Until Oct. 16, Thomas, Ill.; Oct. 16-19, Upper Alton, Ill.
 H. P. Dunlop—Nov. 5, Youngwood, Pa.
 R. C. Eddins—Oct. 9, Eskridge, Kan.
 Edgar and Stockton—Oct. 8-22, Wallula, Wash.; Oct. 25-Nov. 12, Wapato, Wash.; Nov. 19-Dec. 10, Kelso, Wash.
 John W. Eskine—Oct. 1-22, Godfrey, Ill.; Oct. 29-Nov. 12, Barneveld, Wis.; Nov. 19-Dec. 10, Coral, Mich.
 Fife Brothers—Oct. 8, Wayne, Neb.; Oct. 15-Nov. 12, Fulton, Mo.; Nov.-Dec., Lapeer, Mich.
 A. John Fitt Party—Oct., Gresham, Neb.; Nov., Geneseo, Kan.; Dec., Langdon, Kan.
 A. A. Fletcher—Sept. 30, Butler, Ind.
 E. J. Forsythe Party—Oct.-Nov.-Dec., Milwaukee, Wis.
 Geisenheimer and Imrie—Until Oct. 3, Creal Springs, Ill.
 S. D. and B. W. Goodale—Until Oct. 15, Diagonal, Ia.; Oct. 22-Nov. 12, Fairfax, Mo.; Nov. 19-Dec. 17, Hardin, Ill.; Jan., Cassapolis, Mich.
 Chas. H. Gray—Sept. 28-Oct. 22, Springfield, Neb.; Oct. 29-Nov. 26, Syracuse, N. Y.; Nov. 30-Dec. 24, Mt. De Wolf, Pa.
 Geo. E. Gullie—Oct., Philadelphia, Pa., and Starkville, Miss.; Nov., Huntsville, Tex.
 W. W. Hall Party—Sept. 24, Altoona, Pa.; Nov. 26, Donora, Pa.
 John S. Hamilton—Oct., Escanaba, Mich.; Nov. 5, Frankfort, Ind.
 O. E. Hamilton Party—Oct., Hagerstown, Ind.; Oct.-Nov., Granby, Mo.
 Chester F. Harris—Oct., Belpre, Kan.
 Hart and Magann Party—Oct.-Nov., Everett, Wash.; Jan.-Feb., Phoenix, Ariz.
 Hendrick and Carter—Oct., Wichita Falls, Tex.; Nov., Nashville, Tenn.; Dec., King City, Mo.; Jan., Abilene and Orange, Tex.
 J. Q. A. Henry—Until Dec., Australia; Jan. 11, Princeton, Ill.
 C. E. H. Party—Sept.-Oct., Maumee, O.; Oct.-Nov., Blissfield, Mich.; Nov.-Dec., North Baltimore, O.
 I. E. Honeywell Party—Oct., Muskegon, Mich.
 Andrew Johnson—Until Oct. 5, Sunset, Tex.
 Bob Jones Party—Oct., Shreveport, La.; Nov. 5, Quincy, Ill.; Dec. 31, Bloomington, Ill.
 H. D. Kennedy and Wife—Oct., Indianapolis, Ind.
 G. A. Klein—Sept. 24-Oct., Dyersburg, Tenn.
 John M. Linden Party—Sept. 20-Oct. 22, Red Oak, Ia.; Oct. 26-Nov. 26, Honeyoe Falls, N. Y.
 J. J. Lowe—Darien, N. Y.
 Oscar Lowry Party—Oct. 8, Bartlesville, Okla.; Nov. 19, Pratt, Kan.
 E. P. Lyon—Oct., Ferndale, Cal.; Nov., Atlanta, Cal.
 Milford H. Lyon Party—Nov.-Dec., Camden, N. J.; Dec. 31, Portland, Me.
 J. C. Ludgate—Oct. 1-22, Seaton, Ill.; Oct. 29-Nov. 19, Morenci, Mich.
 John H. McCombe Party—Nov.-Dec., Danville, Ind.
 W. E. McCoy—Until Oct. 15, Spivey, Kan.
 J. B. McMin—Oct., Mt. Morris, Mich.
 Frank Margetts—Oct. 15, Kennewick, Wash.
 Frank Mathis Party—Oct. 15, Grants Pass, Ore.
 W. C. Mealling—Oct.-Nov., Carvertown, Pa.; Nov.-Dec., E. Stroudsburg, Pa.; Jan., Harrisburg, Pa.
 E. C. Miller Party—Oct. 22, Oswego, N. Y.
 Mitchell and Preston—Oct. 15-Nov. 12, Salem, Ill.; Nov. 19-Dec. 17, Harrisburg, Ill.
 P. C. Nelson and Party—Until Oct. 22, Manitowoc, Wis.

O. A. Newlin Party—Oct. 1, Alcedo, Ill.; Nov. 1, Ligonier, Ind.
 Nicholson-Hemminger—Oct. 1-Nov. 5, Gettysburg, Pa.; Nov. 12-Dec. 11, Bangor, Pa.
 I. N. Parvin—Oct., North Branch, Ia.
 L. K. Peacock Party—Sept.-Oct., Winterset, Ia.
 Nov.-Dec., Fairfield, Ia.
 A. S. Phelps—Oct. 1, Parker, S. D.
 W. A. Pugsley—Sept.-Oct., Newfield, N. Y.
 Milton S. Rees—Sept.-Oct., Milford, Mass.; Nov. 1, Worcester, Mass.
 Dec., Plattsburgh, N. H.; Jan., Worcester, Mass.
 Runyan and Ruckert—Oct. 1-22, Holsington, Kan.
 Harold F. Sayles—Nov., Mendon, Mich.
 Chas. Reign Scoville Party—Sept.-Oct., Coffeyville, Kan.; Nov.-Dec., Ottumwa, Ia.
 Francis E. Smiley—Oct., Harrodsburg, Ky.
 Gypsy Smith, Jr., and Forest Cole—Oct., Charlottesville, Va.; Nov., Rochester, Pa.; Jan., State College, Pa.; Mar., Pensacola, Fla.
 Chas. Cullen Smith and A. C. V. Gilmore—Oct. 1, Tabor, Ia.; Nov., Alinsworth, Neb.; Dec., Towner, Dak.
 Lewis E. Smith—Until Oct. 8, Essex Centre, Vt.
 Oct. 11-22, Waterville, Vt.
 Geo. T. Stephens Party—Sept.-Oct., Martinsburg, Va.; Nov. 5, Kankakee, Ill.
 Harold L. Stephens Party—Sept.-Oct., New Glasgow, S. C.
 N. S. Stansbury Party—Sept.-Oct., Evansville, Ind.
 Henry W. Stough Party—Sept.-Oct., Detroit, Mich.
 Wm. A. Sunday Party—Sept.-Oct., Detroit, Mich.
 Oct. 22, Boston, Mass.
 W. A. Tetley—Oct., Montrose, Mo.
 A. A. Walker—Childrensburg, Ala., Alpine, Ala., Trinity, Ala., Tillatobia, Miss., McComb City, Miss., and Tulsa, Miss.
 C. F. Weigle Party—Oct., Matmoras, Pa.; Nov. 1, Lansdale, Pa.; Jan., Huntingdon, Pa.
 E. B. Westhafer—Oct. 15, Moundridge, Kan.
 Chas. P. Wheeler and Party—Until Oct. 29, Cuyahoga Falls, O.; Nov. 1-Dec. 17, West St. Louis and Wellston, Mo.
 Owen O. Wiard—Sept. 30-Nov. 7, Michigan; Dec. 1, Davenport, Ia., and Indianapolis, Ind.
 E. Oliver E. Williams Party—Oct. 8, Busti, N. Y.
 Nov. 12, Middletown, Pa.
 E. L. Wolslagel—Oct. 29, Monroe, La.; Nov., Asheville, N. C., and Birmingham, Ala.; Dec., Portsmouth, Va.
 Herbert Yeuell Party—Sept.-Oct., Iron River, Mich.
 Oct. 22, Butler, Mo.

FORTHCOMING CONFERENCES OR IMPORTANT DATES

Fourth Centenary of Reformation of Martin Luther Oct. 31, 1917.
 Philadelphia (4th Annual) Bible Conference, Oct. 31, 1916.

DEAR HEART, WHY FAITHLESS BE?

By Fred S. Shepard

Dear heart, why faithless be
 'Mid all God's loving care?
 The Mighty One thy Father is
 And all thy interests are His;
 He will thy joys and troubles share—
 Dear heart, why faithless be?

Dear heart, why fretful be?
 He doeth for the best.
 His tenderness is over all,
 Without His love naught can befall;
 Safe-sheltered, then, in Him find rest—
 Dear heart, why fretful be?

Dear heart, then trustful be,
 For all of His is thine.
 Rich grace and favor He'll bestow;
 With thee in tenderest mercy go;
 Rest in the Father's love divine,
 Dear heart, and trustful be.

Dear heart, then quiet be,
 Nor murmur nor complain.
 What'er the Father does is best;
 Where'er the Father leads is rest;
 Trust in His love, from doubt refrain
 Dear heart, and quiet be.

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The Moody Bible Institute of Chicago

FACULTY ENGAGEMENTS

Dr. Gray conducted a Bible Conference at Mountain Lake Park, Md., August 13-20.

Dr. Fitzwater: Aug. 13, meeting of old settlers of Hardin County, Eldora, Ia., P. M. Baptist church.

Dr. Russell: Aug. 13, 14, Mountain Lake Park Bible Conference; Sept. 8, first United Presbyterian Church, Chicago, installation new Glasgow service.

Mr. Gosnell: Aug. 26, and Sept. 3, Grace M. E. Church; Elsdon M. E. Church, Chicago.

Mr. Sellers: Aug. 13-20, Mountain Lake Park Bible Conference; Aug. 22-Sept. 3, Y. M. C. A. Camp, Canadian Soldiers, Quebec;

Sept. 9, Young People's Rally at Immanuel Bohemian Baptist Church, Chicago.

Mr. Talmage J. Bittikofer has accepted a call to succeed Prof. Homer A. Hammontree as a teacher in the Music Course of the Institute. He will give instruction in Notation, Normal Training, Conducting, and Elementary Harmony.

Mr. Bittikofer is a recent graduate of Heidelberg University and the Conservatory of Music of that institution, with the reputation of being one of its most brilliant students. Although he was studying in music at the same time he was able to graduate from the University, "Cum Laude."

He comes from a good Christian home, his family being highly respected in the Reformed Church of his native town in Ohio, where his father is a deacon, and also the County Teacher Training Superintendent.

For so young a man, he has had a good deal of experience in concert and church solo singing, and has successfully directed one of the largest choruses in Tiffin, O. He also did practice work in the conservatory. He is of every pleasing manners, full of life and energy, and possesses a smooth, rich baritone voice of unusual reserve power.

FIVE NEW MEMBERS OF THE FACULTY

The Moody Bible Institute had an encouraging opening of its Fall term, the student refraining from being so large as to make it necessary

to assemble in the main auditorium of the Moody Church adjacent.

Following the custom since the days of its founder, D. L. Moody, the opening hour, after brief remarks of welcome by the Dean, Dr. James M. Gray, was spent in praise, thanksgiving and prayer, in which a large number, both of the students and faculty participated.

An interesting feature of the exercises was the introduction of five new members of the faculty, including Rev. Gustav Edvards, Director of the Swedish-English Course, just inaugurated; Prof. Frank Parker, teacher of Voice, and Prof. Talmage J. Bittikofer, teacher of Harmony and conducting in the Music Course; Miss Leah May Gaymon, teacher of Domestic Economy and Manual Arts in the Practical Work Course, and Miss Daisie Williams, teacher of English.

In presenting the new teachers the Dean said that as the Institute developed, the aim of the trustees was to strengthen the quality of the instruction given to the students. The new teachers had been chosen with the greatest care as to their competency and experience for their work.

EXTENSION DEPARTMENT NOTES

Located—evangelistic singers: Rev. William Young with Rev. George R. Bernhard, Harvey, Pa., E. Clare Harding with Rev. S. E. Lewis, Burr Oak, Mich.; W. D. Nichols with Rev. Winnifred Rhoads, Oshkosh, Wis.; Frank L. Rose with Evangelist O. L. Martin, Ithaca, N. Y.,—all in special evangelistic meetings.

Women workers: Dora L. Cain with Rev. Henry W. Bromley, D. D., Wilmore, Ky.; C. Grace McSparran with Rev. Charles T. Wheeler, D. D., Cuyahoga Falls, O.; Ora Hull with Rev. E. J. Forsythe, Marceline, Mo.; Josie Rymer with Rev. J. L. Watson, Hammond, Ill.; and Mrs. William F. McFarlan with the Business Men's Gospel Team, Fairfield, Ia.,—all evangelists. William F. McFarlan will also accompany the latter as shop worker.

Field Workers: George E. Guille, United Brethren Camp Meeting, Mt. Gretna, Pa., Stony Brook Bible Conference, Methodist Protestant Camp Meeting, Gull Lake, Mich., and Rural Chautauqua, Erie United Brethren Church near Peru, Ind.

John C. Page, Lake Orion Bible Conference, Christian Workers Conference, Siloam Springs, Ark., and Rural Community Meeting, Newville, Ind.



Talmage J. Bittikofer



Graduating Class of The Moody Bible Institute, Summer Term

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B. B. Sutcliffe, Lipscomb, Tex.
John R. Riebe, Downers Grove, Ill.—Congregational church.

Special: Viele Kirk to the Employment Bureau, Moody Bible Institute.

GRADUATING EXERCISES, SUMMER TERM, 1916

The class graduating August 10, 1916, was the largest ever sent out by the Institute, numbering 88 members, 49 men and 39 women. They represented 22 states and 8 foreign countries. Completing courses in correspondence were 88 persons, representing 24 states and 3 foreign countries.

The class exercises were held at 11 A. M. in the Moody Church, L. H. Miller representing the men and Rose Fetterolf representing the women, in appropriate addresses.

A reception was given the class by the faculty and business staff at 5:30 P. M. in the women's building. Dinner was served at 6 o'clock, the members of the graduating class being seated together. There were post-prandial exercises, consisting of songs, remarks by the Dean, and an address to the class by Professor John B. Trowbridge. Viele Kirk, on behalf of the class, presented to the faculty a group picture of the class which was accepted by the Dean in appropriate words.

The public exercises were held in the Moody Church at 7:45 P. M., Mr. Henry P. Crowell, President of the Board of Trustees, presiding.

The address of the evening was given by Rev. Herbert Booth, a son of General William Booth, the founder of the Salvation Army movement. It was a most inspiring address, founded on Paul's vision as given in Acts 28:12-19.

The class rendered the class song, the words having been written by L. H. Miller and the music by William H. Bartz.

EMPLOYMENT BUREAU

The Institute has been fortunate in securing Mr. Viele Kirk, who graduated last term, as the Chief Clerk of the Employment Bureau. Mr. Kindt, who has so kindly and faithfully helped to lay the foundation of the Bureau, has been transferred to the Financial Department.

Mr. Kirk had rather a wide business experience for so young a man before coming to the Institute, which has fitted him

peculiarly for this position. And this, taken with the fact that as a former student he can

appreciate the needs of the students, both men and women, will make him a valuable man for the place.

GOOD NEWS

A cablegram has been received in these words:

"Maleks, Maynards, Bowyer, well." The Maleks are Rudolph Malek, '11, and wife, who was formerly Mina Lena Petal, '06, and Bowyer is Miss Gertrude Bowyer, '08. Only one letter had been received from the district in East Africa in which these friends were working since the war began, and all persons knowing these Institute students will rejoice that so recently they were well. This information was secured through a letter from Dr. O. R. Palmer, to Mr. Gaylord of the Institute.

WELCOME VISITORS

The Institute was favored by a visit from the Young Women's Club of the Fourth Presbyterian Church of Chicago on the evening of September 12. Miss Mabel Sprague, the assistant librarian of the Institute acted as hostess and guide. The visitors expressed surprise at the magnitude and variety of the work carried on.

The Institute would most cordially welcome church clubs, missionary societies, Sunday-school workers and others interested in Christian service as visitors, and would gladly furnish guides to the various buildings, and give full description of them and the work carried on in them.

REUNION AT MOUNTAIN LAKE PARK, MD.

Under the leadership of Prof. E. O. Sellers a reunion of students was held during the Mountain Lake Park Bible Conference, Saturday, Aug. 19. Dr. Gray presided and Ralph C. Norton and his wife spoke for former, and E. H. Ockert and Rose M. Fetterolf for recent, students. Dr. Gray recalled the gracious blessing of God upon the Institute as evidenced by its development, and outlined plans which he hoped might soon be realized. The students abundantly uttered the memory of His great goodness in testimony, prayer and songs of rejoicing for having given them the privilege of being trained at the Moody Bible Institute.

An analysis of attendance shows three graduates, fifteen day students, five correspondence students, eight prospective day students, twenty-one subscribers of "The Christian Workers Magazine" and six visitors; a total of fifty-eight.



Viele Kirk

REUNION AT SILOAM SPRINGS

Among the pleasant features of the fourth annual convention of the International Federation of Christian Workers held at Siloam Springs, Ark., in August, was the reunion of the students of the Moody Bible Institute.

Sixteen were present at the reunion dinner and fellowship service held on the tenth. It was their pleasure to wire greetings to the Institute and congratulations to the graduating class. Rev. John C. Page of the Extension Department, one of the speakers, presided. Each student told of the time spent at this "Westpoint of Christian Service," the blessing received there, and present occupation. Mr.

'91; Mary B. Hill, '94; Mary Moody Parker, '94; E. L. Buchanan, '91. After the fellowship meeting, the party took a boat ride.

The Alumni Association of the evening classes held their annual banquet on the evening of Sept. 9 in the dining room of the Institute. Dr. Robinson of McCormick Theological Seminary addressed fifty of the members and their friends on "The Secret of Jesus." A brief business session following, the election of officers took place, Mr. Peter Sien being chosen president and Mrs. A. M. Seforth, secretary.



Reunion of Moody Bible Institute Students and Friends at Winona Lake, Ind., August 24

page indicated how former students might help the Institute. Dr. Torrey, a former Dean, made the closing remarks, after which each led in prayer.

REUNION AT WINONA LAKE

Students and friends of The Moody Bible Institute, held their annual reunion in connection with the Bible Conference at Winona Lake, Ind., Thursday, August 24. About seventy-five were present, but many others were on the grounds, who could not be present for various reasons.

The fellowship meeting was held in the parlor of the Winona Hotel, and testimonies and experiences were given by a number of former students, preference being given to those who were at the Institute in the earlier years, including R. M. Scott, '92; T. B. Ashton,

M. H. Harbican, '08, is holding a union tent meeting at Milmine, Ill.

Hubert G. Leader, '16, has taken charge of the pastorate of the Presbyterian church at Island Lake, Wis., Me., to

Ora Hull, '00, is assisting Evangelist E. Forsythe as woman's worker at Marceline, Mo. Mrs. P. J. Vernon R. Barton, '09, closed a successful pastorate at Murdo, S. D., in the Congregational church.

Clara Bjoland, '14, recently left Seattle, Wash., for Bombay, India, near where she will engage in missionary work.

Elmer W. Blew, '03, has accepted the pastorate of the Ridgeway Presbyterian Church, Ill., of Chicago.

William Brown, '12, has been supplying pulpits for other ministers, but hopes soon to become the pastor of a church of his own.

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Margaret G. Duncan, '13, conducted Bible readings, children's meetings and singing at the Milan (Ill.) Camp Meeting in August.

Ira M. Grey, '05, has accepted the pastorate of the Congregational church at Downers Grove, Ill. and is on the field.

Wilbur M. Clapp, '99, and wife, Cedar Rapids, Ia. announce a personally escorted summer vacation tour to Alaska in 1917.

Katharine Freidenburg, '11, gave up her work as matron of the Florence Crittenden Home of Chattanooga, Tenn., Sept. 1.

Edwin D. Bevier, '94, has rendered faithful and effective service as pastor of the Presbyterian church at Fayette City, Pa., for thirteen years.

John Mein, '08, writes that he is exceedingly happy in his work in Brazil. His present address is Rua Dr. Alberto Torres 99, Campos, E. do Rio. Brazil.

Charles R. Goff, '09, has removed from Pleasantville, Ia., to Evanston, Ill., where he will take special studies during the coming year.

Esther M. Mulder, '14, has accepted a position with Vance S. Shober, '11, the recently elected superintendent of the Racine Rescue Mission.

Clara G. Richmond, '11, writes: "I have been traveling in evangelistic work for three years, and at present I have charge of a country church."

Joseph E. Norvell, '97, is pastor of a Methodist Episcopal church in Columbus, N. M. He has written a book called "Jack of Deer Creek."

Minnie E. Ittershagen, '98, who was married to Lemuel M. Bowman, August 23, 1916, will be at home to her friends at 7124 Eggleston Avenue, Chicago.

C. Grace McSparren, '08, has joined Dr. Charles T. Wheeler's evangelistic party to have charge of the neighborhood prayer meetings and personal workers' classes.

Homer Stanley Morgan, '12, has resigned the pastorate of the Baptist church at Parkersburg, W. Va., to accept a call to become pastor of the Baptist church at Contoocook, N. H.

Mrs. P. J. Kapteyn, nee Beatrice Pawsey, successful whose mission station is in far away Kamerun, West Africa, is spending the summer at East Northfield, Mass., with her little baby girl.

Douwe Van Dyke, '06, has just returned for further study after spending several years as missionary in German East Africa. J. C. Wall, '06, who went with him, died soon after he reached the field. A. C. Wall, a present student, is preparing to take his brother's

Marshall T. Butterfield, '93, is pastor of two M. E. churches on the Ames (Ia.) Circuit. Twenty-five members were added to the churches recently. Three nationalities are represented.

Amos Oyer, '11, four years a missionary in British East Africa, recently graduated from the Northern Baptist Seminary, has just been appointed conference evangelist for the Defenseless Mennonites.

E. L. Wolslagel, '07, writes: "I will be associated with Dr. Geo. W. Truett in Monroe, La., and in Asheville, which follows it, with Dr. Len G. Broughton in evangelistic meetings."

Sivyer I. Nash, '13, for the past year the pastor of Congregational church of Granada, Minn., has resigned to assume similar responsibilities at Agra, Okla., a larger field. The Granada press warmly commends his work.

William C. Allen, '97, for three years the successful pastor of the Deering Church, N. D., recently took charge of the Stady parish comprising nine appointments, where he is paying especial attention to the development of the Sunday-school.

Emma V. Paige, '07, writes of rich blessing in the evangelistic field, and says: "I know the Institute was the instrument most largely used of God to prepare me for this work." Donald E. Young, '14, and his wife, are associated with Miss Paige.

Due to the harmful effect of the high altitude upon the health of his wife, Clarence N. Platt, '05, missionary in charge of the Ganado, station of the Presbyterian Navajo Mission, in Arizona, is obliged to give up his work among the Navajo Indians.

Elizabeth Hoopes, '08, for the past three years has been preceptress, matron and domestic science teacher in a co-educational Congregational school at Thorsley, Ala. She writes: "I am very happy in my work and feel grateful to the Moody Bible Institute for fitting me for it."

W. A. Couden, '99, for more than three years Sunday-school missionary of the Spokane presbytery, at his request has been transferred to similar work in California. He will have charge of Sunday-school mission work in three presbyteries extending along the coast south of San Francisco.

Emil Sywulka, '02, whose parish is in that territory with some uncertainty still known as German East Africa, is not permitted to return to it on account of his Austrian origin. Therefore, foot-free to speak about the evangelization of the native races, he is spending his time at home in deputation work.

Harry Dixon Loes, '13, who is assisting Burke and Hobbs, evangelists, at Kennett, Mo., writes: "We are in the fifth week of a great meeting here. This country is witnessing the greatest revival ever known in its history. Over seven hundred have been saved to date, and the leading men of the county are being brought to Christ."

Jessie E. Mauck, '02, for ten years superintendent of the Bethel Rescue Mission for Women at Duluth, Minn., writes of great blessing and closes her letter by saying: "We are building a new 'Home' this summer, which will enable us to carry on the work more successfully and with greater ease. We also give Him praise for this."

Bessie Lovell, '00; Thomas G. Marsh, '13; Frederick E. Holland, '14, and his wife; George Woodley, '13, and his wife Annie, '10; and Jesse E. Raynor, '05, and his wife, nee Carrie Schoenheit, '04; stopped for a day at St. Lucia, Windward Islands, en route to British East Africa. They are on board the S. S. "City of Manchester," one of a new line of steamers sailing between New York and the Orient via Cape Town.

Wilmore Kendall, '05, totally blind from early infancy, won his B. D. degree from the Garrett Biblical Institute, and while pastor of the Southern Methodist Church at Harts-horn, Okla., a mining town with a large foreign population, increased the membership by about one hundred and thirty persons. At Weatherford, his new field, the church has been filled to its utmost nearly every Sunday night since the first of the year. There have been forty-eight conversions during his seven months' pastorate. The Lord has blessed him with a wife and three lovely children.

BORN

Carl N. Berry, '10, and Mrs. Berry, a son, Jack Wasson, July 11, 1916.

To John Gano Herndon, '15, and Mrs. Herndon, a son, John Gano Herndon, Jr., August 14, 1916.

To H. J. Bray, '13, and Mrs. Bray, at Holland, Mich., a son, Harry Willis, July 21, 1916.

MARRIED

P. S. Wight, '13, to Miss Margaret Fink of Pittsburgh, Pa., June 28, 1916.

Miss Mary A. Barnhart was married, August 19, 1916, at New Troy, Mich., to Clarence S. Smith, '13. At home, Galien, Mich.

Miss Effie M. Thompson, '12, of Flandreau, S. D., who has been Bible teacher at the Northwest Collegiate Institute, Sherry, Wis., for the last two years, was married June 20, 1916, at the Second Presbyterian Church at Flandreau, S. D., to Rev. Robert Ross Gyles of Brooklyn, N. Y., who was graduated from

McCormick Theological Seminary, April, 1914. Rev. and Mrs. Gyles are now located at Rudyard, Mich., where Mr. Gyles is pastor of the First Presbyterian Church.

DIED

Gerald M. Fuller, '08, who took a course in the Institute when fifty years of age, and who has been doing valuable pioneer missionary work in eastern Montana and northern Dakota, has just died. His last service was as missionary teacher of the Crow Indian children. He believed in missions and at the time of his death supported a native preacher in China.

LIFE'S LITTLE DAY

By R. L. Day

1.

I loved the morn—along her pathway strewn
Dewdrop and fragrant blossom, but the chill
Of somber mists was giv'n me;—not my will.
I said, "I'll rest me when the radiant noon
Floods the wide stillness with his glories!"—

Soon

Black tempests filled the sky with dread, and
still

The weary path winds ever up the hill.

'Tis well—perchance for me His richest boon,
For, full of bitterness, my heart grew stern;
So dull my ears and holden were mine eyes,
The voice divine that gently chided me,
I heard not 'mid the storm nor could discern
That by my side there walked in that strange
guise
Of toil and pain, a man of Galilee.

2.

The Man, thorn crowned, who trod the way
of pain,

Sore smitten for my sin! Should I not go
With Him such little space?—Ah! but to
know

Such fellowship is kingly. Not in vain
He leads me in the shadow, where I fain
Would touch His hand. I clasped it and the
glow

Of a new life enswathed my soul,—and lo!
The things I counted loss were priceless gain.

When shadows deepen and the way grows
dim

And earth's wan lights are shifting, faint and
far,

Still may His hand my trembling soul lead
on,

Up the dark steep, beyond the valley's rim,
Beyond the sunset,—beyond the twilight
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Till joy shall wake me and the night be gone

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The Bible Institute Colportage Association

WHAT TRUE GOSPEL TRACTS CAN DO

Every true gospel tract is a cup of cold water, of which the Lord says, "Whosoever shall give you a cup of water to drink in my name . . . he shall not lose his reward" (Mark 9:41).

Good tracts are almost always well received. Commander Salwey wrote when in Paris lately, "People are more interested than ever, and when the suspicion wears off come round and say, 'Give me, please.' So many speak English—girls and young men, tradesmen, gendarmes even. One gendarme forgot his dignity to entreat one." And again, "I came into a stream of business folk returning for dejeuner. I explained I only had English tracts left. Every one I had was soon gone, a fight almost taking place to get them. Fancy seeing stolid English folk doing that in Regent Street; and these were not the poorer of the people! We must pray that the Spirit may take of the things of God and reveal them to some."

Tracts Are Blessed, Even if Despised

It was the regular practice of a gentleman, who was thought rather eccentric for his pains, to frequent the busy railroad junction of O—when the early morning trains were arriving and departing, and offer tracts to passengers at the car windows. He did so to three young men one morning, each of whom in turn refused to accept the offered tract. "You may refuse my tracts," said our friend, "but remember you have each a soul to be saved." The remark so impressed one of the young men that he seemed to hear each telegraph pole which the train passed, repeating the words, "Remember you have a soul to be saved." He had no relief from the power of the words till he came to Jesus, who saved him. Not only so, but he was led to offer himself for the ministry of bringing others to the Saviour, and is now a most useful and much blessed clergyman of the Church of England.

Tracts Are Even Blessed When Thrown Away

A young man in Scotland who was in sore distress of soul went privately to his minister; but he thought it was not a case for his services, and advised him to see a doctor. The medical man, finding nothing seriously wrong with his body, advised him to try some place of amusement as a diversion for his mind. With a shrinking from theatre and music hall, he went to an institution where he expected

to obtain spiritual help, but only to hear some comic discussion going on. Distressed, disheartened, and in despair, on his way home he found, lying on the road, a gospel tract, and in it the very news his heart was craving for.

Tracts go where no person can. A drummer in India writes, "I am a soldier worker in my regiment for the Lord Jesus Christ . . . and having to get a good number of books from the regimental library every week, if I can get any suitable tracts I have been in the habit of putting them in the books given round the hospital; this often gives the chance of talking to a sick comrade about the Lord Jesus Christ and His love for us. I shall be very pleased if you can send me a parcel every month."

One word on a tract may be blessed of the Spirit. One writes: "I was arrested when a godless young man of twenty by that one word, 'Eternity.' It was the title of a booklet handed me by a fellow-worker in the factory, and as I read it I became deeply concerned about my soul's condition, and where I would spend that Eternity. I had no rest, no peace after that, till I came as a sinner to Jesus the Saviour, and was saved by Him alone."

Tracts Are Often Far-reaching in Their Results

Many years ago a lady gave some leaflets to two actors. One of the actors was led by his tract to attend church, and was converted. It was Dr. George Lorimer, pastor of Tremont Temple, Boston. Through his influence Russell H. Conwell was led into the ministry. Thus the great Baptist Temple in Philadelphia, together with the work of Tremont Temple, and the personal influence of these two notable pulpit speakers, is really traceable in its origin to one little leaflet in the hands of a woman. Rev. J. Hudson Taylor, founder of the great China Inland Mission, was led to Christ by means of a tract.—William Luff, in "With Tongue and Pen."

A REPORT AND A REQUEST

Maysville, Ky.

I am glad to say that God is blessing our jail work here. We have had twelve to confess Christ in the last four months and we find the books you send a great help and we would like to have more.

J. B. W.

THE GOSPEL IN PRINT FOR FAR- AWAY ALASKA

Kake, Alaska.

The twenty Colportage Library books you sent have been received and very much appreciated. I have just returned from a trip of 1,225 miles on the mission boat, "Lois," of which I am the engineer and master. The Home Mission Committee of our presbytery and our general missionary were also on board. We called at many canneries, mines and other places where the gospel is seldom heard, and held many services.

Your books are fine. We meet many men who live in their little cramped gas boats alone. They can see nothing except through the neck of a cheap whiskey bottle. They will have nothing to do with the preacher, and shun all kind of religious services and are candidates for the jails and insane asylums, but many times a look into a good book starts them thinking. They look out of their cabin windows, see the beauties of creation all about them, begin to ponder upon the Maker of it all, and finally get back to God, and the love of the Lord Jesus warms their hearts.

G. J. B.

[Donors to the "Alaska Book Fund" have made this and similar consignments of gospel literature possible for free, but careful distribution. The earnest prayers of the reader are asked for this great work, and co-operation invited.]

FOR "EFFICIENCY OF USE," CAN YOU BEAT IT?

City Prison, Brooklyn, N. Y.

I have sent, and do send from time to time, some of your "Moody books" to other penal institutions. I had a letter from a man to whom I had sent a copy, and he told me that he had let thirty-seven other men read it, and that he was going to pass it along until he had given it to a hundred men, and they all liked it so much. Those whom I give the books to here not only read them but take them when they go out, or else send them home to be read there.

R. C. B.

BOOKS AS FRIENDS

The first time I read an excellent book, it is to me just as if I had gained a new friend. When I read over a book I have perused before, it resembles the meeting with an old one.—Goldsmith.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from August 10, 1916, to September 8, 1916, inclusive:

Prison Book Fund:	
12 Contributions	\$ 39.47
Army and Navy Book Fund:	
7 Contributions	474.50
Lumber Camp Book Fund:	
1 Contribution	5.00
Military Camp Book Fund:	
1 Contribution	2.00

Mountain Book Fund:

1 Contribution

Seamen's Book Fund:

1 Contribution

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels of John, etc., have been sent out on account of the several book funds named, from August 10, 1916, to September 7, 1916, inclusive:

Prison Book Fund:

Texas, 50 books, and 50 Gospels.

Florida, 20 books, and 20 Gospels.

Maryland, 1,200 books, and 50 Four Gospels.

Indiana, 10 books.

Army and Navy Book Fund:

Arizona, 500 Gospels.

Texas, 68 books, and 1,000 Gospels.

New Mexico, 1,400 Gospels.

Mountain Book Fund:

Kentucky, 150 books.

Hospital Book Fund:

Illinois, 200 Gospels.

Lumber Camp Book Fund:

California, 100 books.

Prophetic Conference Report Fund:

Various addresses, 4 copies.



"BOOK MISSIONARY" WORK FOR THE FAIR SEX

Women do well as colporters and find access to the homes more readily than men even. Then, too, their hold upon the children seems stronger. The books of the Moody Colportage Library are light in weight and of convenient size for carrying.

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The Coming of the Lord Draweth Nigh

The Scriptures Examined on the Length of the Times of the Gentiles, When They Began Definitely Established. When they will close demonstrated, subject to uninspired History and Chronology.

The Year-Day Principle God Given.

The Prophecy of the Seventy Weeks proved to be a Year-Day period.

Historic and Futurist Interpreters both in error.

Light on these questions promised at "the time of the end."

48 Pages Fourth Edition, Enlarged with Appendices, 50th Thousand. Price: Postage Paid, 5c each; 30c doz.; \$2 per hundred.

This Pamphlet is Unique in its teachings, showing the proximity of the Coming of the Lord.

We exhort all Christians to procure a copy and if you agree with its teachings, help us to get it before the World. Procure them by the DOZEN, HUNDRED or THOUSAND and scatter them among your Friends and Fellow Citizens. They are very cheap, we are selling them at less than cost.

We Believe there is No Truth More Important for the World at this time.

PLEASE READ THE LETTERS BELOW

From a Missionary.

Very interesting to me was the reading of the numerous comments on your pamphlet. (In the prospectus.) Some of them are truly excellent, and you have done well to publish it to silence the "unwise virgins." I agree with that brother who says, "Advertise!"

The "ad" in "Christian Workers Magazine" is well set. If you could afford it you should run it in every religious sheet in the country at least two times.

I AM CONVINCED THAT ONE MILLION OF YOUR BOOKLETS WOULD DO MORE GOOD TO GOD'S PEOPLE IN AMERICA AND IN ENGLAND THAN ALL THE SERMONS THEY HAVE HEARD THIS YEAR, AND ALL THE BOOKS THEY HAVE READ. YEA, IT IS A POWERFUL TRACT FOR THE UNCONVERTED THINKER ALSO.

Letter From a Baptist Pastor.

My dear Brother Baker: For some time I have been reading your advertisement in "The King's Business" of your pamphlet "The Coming of the Lord Draweth Nigh," and did not order it because I thought that about all had been said that could be said on that subject by such men as I. M. Haldeman, C. I. Scofield, A. C. Gaebelien, R. A. Torrey, and many others too numerous to mention, but about ten days ago I concluded to send you an order and see what you had to say.

About one week ago I received your pamphlet, I sat down and read it through, the next morning I read it through again with my Bible and Greek and Hebrew Concordance in hand and examined every passage of Scripture that you use and every passage that I had thought was a refutation of your doctrine. I was once a Post-Itte, but for a long time I have been a Pre. I am a strong believer in the imminent coming of our Lord. I have often said that I did not believe that the year 1920 would find the church on the earth, but I did not think that the time was so clearly pointed out in the Scriptures. But now, I desire to say that I swallow your teaching whole, not because you teach it, but because it is the teaching of Scripture and cannot be refuted. If we had an inspired chronology that we could take our stand by, I am sure that we could point out the year, day and hour of the rapture and the revelation. I thank God for you as an instrument in His hands to point out in the face of an

unbelieving, scoffing, rebellious world and in a great degree an unbelieving and Christ rejecting visible church, the teaching of the Scriptures on this all important question and you have done it in such a sweet spirit, with loyalty to the Word and proving yourself "a workman that needeth not to be ashamed, rightly dividing the word of truth," bringing forth things out of the treasure both new and old.

May it please the Lord that this pamphlet may get into the hands of all His servants whose eyes are open to the truth and will sound aloud the midnight cry "behold the bridegroom cometh," that all may be watching with their lamps all trimmed and bright.

I am enclosing check for which please send me 200 of "The Coming of the Lord Draweth Nigh."

Letter From an M. E. Pastor.

Dear Sir and Brother: I have hesitated writing to you until I had time to read and re-read your booklets sent me. I have read your booklet, "The coming of the Lord Draweth Nigh," with a heart bursting with happiness which to me is an internal witness of its truth; I read it in the street car one day and had often to turn my face to the window because of the emotion which overcame me. I am so glad, so glad that you have given the Lord's revelation to the world, surely God would take your portion out of the "Book of Life" if you had kept back such great truth. And is not our

God wonderful! If He had given His revelation to some great D. D. I would have been skeptical about it, for it seems very little spiritual food comes from that source for "He has hidden it from the wise and prudent and revealed it unto babes," but not "babes in Christ," for you have been tasting of strong food ere this or you could not have discovered this hidden treasure.

Praying God's blessing upon you and your great work, I remain,

Yours under the Blood.

Letter From a Congregational Pastor.

Dear Brother: I enclose 30c in stamps for one dozen copies of "The Coming of the Lord Draweth Nigh."

A copy of the above fell into my hands a while ago and I threw it to one side because too busy to examine them and not knowing the author I did not see the importance of it. Later I took time to study it side by side with my Bible. Let me say I have read it over and over again many times, and each time enjoy it more. It has been a great help to me, a real inspiration to Bible study. My spiritual life has been quickened. I heartily endorse your little pamphlet as a clear, concise, soul awakening, and seemingly irrefutable presentation of this important subject. What you say re the feasts is unique.

God bless you and your work. I am a pre for years and am looking for Him soon, any time.

Address C. J. BAKER, 621 Wyandotte Street, Kansas City, Missouri

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To send a postal requesting us to mail you our descriptive Catalogue which will give valuable information regarding Folding Organs.

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A STATEMENT TO SUBSCRIBERS

From the Publishing Agent

I am sure you will all rejoice with us when I tell you the fiscal year, which closed August 31, 1918, was the best we have had in the history of The Christian Workers Magazine.

We had an increase of over \$6,000 in our receipts from subscriptions, advertising, Bibles and Books used as premiums in connection with subscriptions, over the preceding fiscal year.

We printed an average of 21,250 copies per month—the lowest number printed any month being 18,000 copies, and the highest number 30,000—the latter number being of the August issue, and we were able to print these because of the kindness of a friend who paid for 30,000 copies.

This latter donation is not included in the increased receipts mentioned above, and if added to the total would make it much larger.

We addressed the August number to every Methodist Episcopal pastor in the United States and Canada whose addresses we secured, and also to many other pastors.

We have furnished a reasonable number of sample copies to all subscribers requesting them to introduce the magazine to their friends, and through the cooperation of our subscribers we now enjoy the friendship and further cooperation of many new friends.

The Moody Bible Institute has found the subscribers to the Magazine to be very thankful that the Magazine has been kept up to a high standard, and many suggestions have come to us concerning the articles published and also in connection with the advertising pages.

We understand the feelings of those Christians who would prefer that we publish no advertisements at all. We have considered objections to certain kinds of advertising also, and will be even more particular in the future, than in the past.

Reports have come to me that readers of the Magazine during the past fiscal year contribute to the work of the Moody Bible Institute by donations and annuity bonds, the sum of \$12,834.76. We praise God for this.

A matter of great importance to you all is the increasing costs of all the materials entering into the printing of the Magazine. Possibly you know that the price of paper has about doubled, and other expenses are increasing. We do not make any money on the Magazine, and all the income is returned into efforts to further increase the circulation.

The Executive Committee now has before it the question of increasing the price of the Magazine to \$1.25 or \$1.50 per year to meet the increased cost, or the advisability of cutting down the size of the magazine. What is your opinion about it?

We desire to continue the advertising pages, for the income from these help considerably to pay the printing bills. We do not want to increase the subscription price if we can possibly avoid it. Therefore I would like to put this matter before you that you may know about it. I am recommending to the Committee not to increase the price but to go through the coming year, trusting that we may get enough new subscriptions to reduce the average cost of the printing to a point where the \$1.00 subscription price will be sufficient, with the advertising income, to pay all expenses, besides allowing agents and students of The Moody Bible Institute working for scholarships a fair commission for their labors.

I know that a large number of subscribers would gladly send us \$1.50 a year for a subscription if they thought we were hard pressed to make all ends meet at the dollar rate; but we remember that on the list we have many also who find it difficult to send even a dollar for the subscription.

Then I would call to your attention the matter of free subscriptions to missionaries. This ministry is very precious to us. We have been able to keep on the list the past year every missionary whose name we secured as being interested and wanting the Magazine, but now there is a little lapse owing to the lack of funds for this work. We trust the Lord will lay it on the hearts of a few to contribute to the missionary fund, as we need about \$50.

The growth of our work has not been without many difficulties and perplexities, but the Lord has graciously led us safely through them all, so that we have many reasons for thanksgiving and praise to God.

As we now endeavor to extend our circulation and to enter new fields with The Christian Workers Magazine, we must have your help this winter. We will send circulars and advertising matter to all the names you have sent to us, and also sample copies to some. Pray that God will prosper this work.

Sincerely yours,

THE PUBLISHING AGENT.

ARCHIE E. LARAWAY

who has been associated with Evangelist James Rayburn, as chorus leader and soloist, desires to assist pastors. Mrs. Laraway will assist in the work. Now open for engagements.

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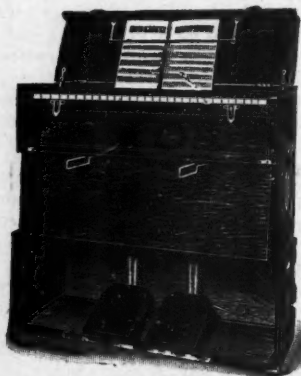
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Address, A. T. SWANSON, CHARITON, IOWA

TESTIMONIAL:

Anthon, Iowa.

To Whom It May Concern:

This is to certify that the Rev. A. T. Swanson has held an eighteen day meeting for me. He came to us a stranger; but by his faithful and diligent preaching there were 32 converted and added to our members. The Church has been greatly strengthened and built up in the faith. The manner in which Bro. Swanson preaches brings conviction to the unsaved, and a deeper sense on the part of the professor of his need of a closer walk with God. His preaching is all backed up by the Scriptures, which he quotes accurately, readily, and correctly, always giving chapter and verse. I have heard many an able man preach, but none who are able to produce conviction in so short a time. I attribute this to his free use and splendid application of the Scripture.—REV. J. F. CAMPBELL, Pastor M. E. Church.



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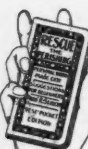
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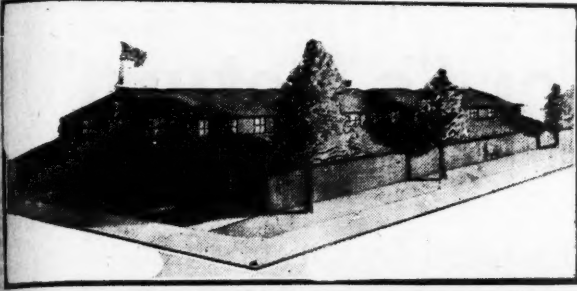
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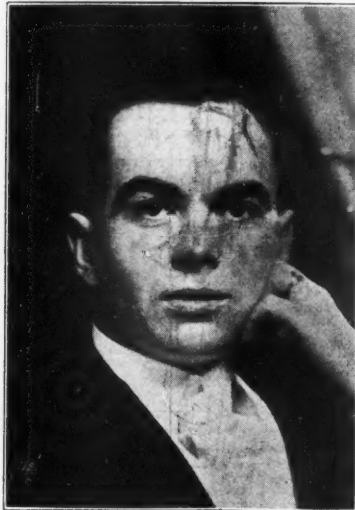
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